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RELIGIOUS EDUCATION

A PLATFORM FOR THE FREE DISCUSSION OF
ISSUES IN THE FIELD OF RELIGION AND
THEIR BEARING ON EDUCATION

SEPTEMBER - OCTOBER 1950



RELIGION IN AN ON-GOING SOCIETY

A SYMPOSIUM

NEW LIGHT ON THE NEEDS OF ADOLESCENTS

THE DIRECTOR OF SOCIAL SURVEY IN CHURCH RELATED COLLEGES

THE THEISM OF TEACHERS IN CHURCH RELATED COLLEGES

MUST NATURALISM BE GODLESS?

BOOK REVIEWS

Religious Education

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The Journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without any official endorsement. Articles in Religious Education are indexed in the EDUCATION INDEX which is on file in educational institutions and public libraries.

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CONTENTS

	Page
Religion In An On-Going Society — A Symposium	
I. Religion and Culture	<i>Leslie C. Sayre</i> 259
II. Religion In the Educational Development of Society	<i>Frank A. Lindhorst</i> 267
III. The Role of Religious Persons in Society	<i>Thomas H. West</i> 275
IV. Religion and the Democratic Society of the Future	<i>Harrison S. Elliott</i> 283
New Light on the Needs of Adolescents	<i>Paul M. Limbert</i> 287
Gains for Religious Education from Recent Research	<i>Wesner Fallaw</i> 292
The Director of Social Survey in the Church College	<i>John Eubank</i> 296
The Theism of Teachers in Church Related Colleges	<i>R. H. Edwin Espy</i> 301
Must Naturalism Be Godless?	<i>Sam Rosenkranz</i> 307
Significant Evidence	<i>Ernest M. Ligon and Myrtle C. Nash</i> 310
Book Reviews	313

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Freedom To Go Forward

The French Revolution had its slogan of "liberty, equality and fraternity" — great ideals which served as "rallying points" for those who were oppressed by tyranny. The revolution was costly in lives. It denied the very objectives which it sought to obtain. When "time had its day" the strengths and weaknesses of the slogan became more apparent. The French Revolution did not bring "liberty, equality and fraternity" to the French people. But it did reveal that these terms — though relative — were built upon foundations not of their own.

During World War II the four freedoms — freedom from want, freedom from fear, freedom of speech and freedom of worship — were proclaimed and served as "rallying points" of the Western Democracies. The major thrusts toward which these "freedoms" were aimed were totalitarianism and its immediate nationalistic form, fascism. The major hope was the defeat of the armed forces which were being directed against the destruction of freedom. Time has marched on and the peoples of the world are afraid. The four freedoms and that for which they stand have been costly and are built upon foundations other than their own.

Freedom has always been an integral part of our culture. It has been a part of our lives. It is a pearl of great price.

But freedom to do what? This is the important question which always is faced as one analyses the term.

The Judaeo-Christian tradition has held that man is free not because he seeks or proclaims freedom, but primarily because he accepts responsibilities in living in a society in which freedom is possible — responsibilities as a child of God, as a member of groups, as a neighbor, as a citizen, as he lives in higher interpersonal relationships. Man is responsible to God, to his fellowmen, to himself, to his country, to his chosen groups. Freedom rests upon responsibilities which man accepts. In these responsibilities is freedom found.

We hope we are not stretching a point in this trend of thought when we call attention to the Mid-Century Expansion Program which the Religious Education Association has launched and which is making commendable progress. On the first of September, Harrison S. Elliott, the new General Secretary of the R.E.A., began his work. We welcome him in this position of leadership and pledge to him our warm cooperation and loyal support. We are looking forward to working more closely with him. And from the reports of regional directors the members in the different sections of the nation are supporting Dr. Elliott's leadership.

The R.E.A. has a unique opportunity to enlarge its services, implement its ideals, enrich its fellowship, and pioneer in the inter-related fields of religion and education.

Let us deepen the significance of the Religious Education Association by accepting the responsibility of being worthy of the freedom which is ours today.

The Editorial Committee

Religion in An On-Going Society

A SYMPOSIUM

Religion in its social setting is always a significant subject.

The four articles of this symposium were originally presented at the Lay Section meeting of the International Council of Religious Education in Columbus, Ohio, February 13-15, 1950.

We are indebted to Thomas H. West for securing these articles and to the authors for their cooperation in publication.

—The Editorial Committee

I

Religion and Culture

LESLIE C. SAYRE

Secretary of the Adult Division, Missionary Education Movement of the United States and Canada

SINCE THIS IS first in a series on Religion and Culture its purpose is to open up the subject for exploration rather than to suggest agreements and conclusions.

Much time could be spent in listing and comparing definitions of religion and culture. Since we will be thinking of human society and motivations and dynamics, the following definitions have been chosen as bases for this discussion:

Religion

"Every civilization rests upon a body of unconscious or subconscious presuppositions about the nature of the world and of human existence, and that it is these presuppositions which explain and fundamentally determine a civilization or culture. These presuppositions are, for the most part, taken for granted; they are rarely brought out into the light for critical examination, but lie in the background of all conscious thought and belief and determine the standards and institutions of a civilization. They are like windows through which we look out upon the world of reality. We hardly are aware of the windows, but we see all things through them.

"There are certain doctrines which for a particular period seem not doctrines, but inevitable categories of the human mind.

rect opinion, for they have become so much a part of the mind, and lie so far back, that they are never really conscious of them at all. Men do not look upon them merely as cor- They do not see them, but see all things through them . . . It is these doctrines felt as facts, which are the source of all the other more material characteristics of a period."

Emil Brunner casts these subconscious presuppositions into nine categories:

1. Being
2. Truth
3. Time
4. Meaning
5. Man in the universe
6. Personality
7. Justice
8. Freedom
9. Creativity

Here we have a definition big enough to describe everything from animism to Christianity. Essentially it is the well known text "As a man thinketh in his heart, so is he." Or again, religion is not what is professed orally but what is expressed actually.

Culture

Culture exists only as cultures. It consists of language and literature, laws, history, and

world outlook. It is characterized by consciousness of kind which is developed by communication—spoken and written symbols exchanging thoughts and desires. By means of a culture human societies are enabled to operate as united or to perpetuate themselves as units.

The principle purpose of a culture may be said to be to define and help both the individual and society to attain the maximum good.

Culture is the deposit of knowledge, experience, and attitudes acquired in the course of generations through individual and group strivings to achieve salvation or to make the most out of life.

I CULTURE AREAS

The geographical divisions into continents are now out of date. They are still there, but their significance has lessened. Russia extends across two continents, and to study one part under Europe and another under Asia is purely academic. Mexico is in North America but belongs with Latin America. Islam takes in portions of three continents.

The consideration of culture areas involves much more than political or commercial geography. It must not merely describe contemporary cultures but must penetrate to the dawn of history and seek to discover origins and trends. These are what determine the set of the mind of one people or another and make them different from other peoples.

One of the central and dynamic factors in any culture is religion. Therefore our emphasis on this aspect of culture will bring us to the heart of the matter.

Climate and Civilization

Scientists consider that man was in existence by the first interglacial period. As the ice cap moved farther south during the four glacial periods or receded again, the changes in temperature caused corresponding changes in flora and fauna. Primitive men were pushed about by these changes. It is thought that the climatic shift that established the modern environmental regions involved the disappearance of nearly half of the animals on which early hunting men depended for their food supply. This crisis was met by two in-

novations that substituted food production for hunting and collecting and thus made possible for the first time a stable and regular food supply. These were the cultivation of grains and the domestication of animals. These new techniques marked the transition to the new Stone Age and, when brought together in the peasant-village economy, ushered in the first great age of progress.

The optimum temperature for human efficiency is put at 70 degrees Fahrenheit. If the isotherm for this mean temperature is drawn from East to West, it is found to be intersected by four river valleys. Here climate, fertile soil, and irrigation combined to form a basis for the first civilizations—in the valleys of the Nile, the Tigris-Euphrates, the Indus, and the Yellow Rivers. Here began the great cultural traditions that have continued to our day.

Climatic change continues, but so slowly as to be imperceptible. Civilization has moved northward. It is now a fuel civilization. The optimum temperature is artificially provided.

Frontiers of Ideas

Ideas, like empires and races, have their natural frontiers. The Eurasian continent divides roughly into cultural areas that may be designated, with varying degrees of accuracy, by their predominant religious colorings as Christian, Islamic, Hindu, Buddhist, and Confucian. To this has now been added the solid block of communistic ideology.

But this picture is valid only in broad outline. Each of these culture areas is really a mosaic of larger or smaller areas at various cultural levels, with cities that are culture centers at the top level.

These cultures frequently are composite, being the result of cultural give and take extending over millenniums. Foreign missions—Buddhist, Jewish, Christian, and Islamic—have had no insignificant part in the formation of the culture areas that bear their names. They are a part of the history of civilization. The movements they inaugurated were carried on sometimes by persuasion and sometimes by force. They at times addressed themselves to the individual and at

other times to the group or nation. But always these religions were carriers of culture. Indeed, religion seems always to be of the very essence of culture and to embody its spirit. Here is found a most powerful dynamic and driving force of the social process. This is preeminently true of the missionary religions.

II CULTURE LEVELS

Culture levels may be compared to certain sites in Mesopotamia, where the present-day village is on a mound, under which archeological excavation slices through a score of cultural levels extending over forty centuries, where one city after another has been built on the debris of an earlier one. The older levels have disappeared beneath the surface, but they are there. Likewise as to culture. Many present-day customs are survivals from a long forgotten past. The primitive foundation is there, coloring or forming philosophies and public opinion and determining the set of the collective mind.

Here we may distinguish five main cultural levels:

1. Early hunting men, the primitive peoples of the Old Stone Age.
2. Hoe culture tribespeoples, who add cultivation of small patches to hunting.
3. Nomads who depend on domestic animals and are at a stage of development paralleling hoe culture.
4. Peasant villages, who combine cultivation and the care of domestic animals in a village economy, characteristic of the new Stone Age.
5. City dwellers, who provide the basis for all later advance.

The Peasant Village Level

It is especially important for Americans to study the peasant village type of social organization since America has no peasant villages.

One fundamental difference between the animal and vegetable is that the former can move about while the latter remains in the soil. From this point of view the peasant villager may be classified in the animal kingdom, but the peasant village itself under the vegetable kingdom. This is true both from

geographical location, and also from the point of view of biology, economics, psychology, and religion. The typical small peasant village is a clan. All have the same name. All the men arrive in the village by being born there, not by moving in from some other place. Their family has been there for centuries. It is an economic unit, for the village is practically self-sufficient. Only a small surplus of rice or handicrafts goes out and only a few items like salt and iron come in. Psychologically the peasant village is a person. Not merely a legal person like a corporation, with a constitution and list of shareholders, but without a soul. The group psychology of the village overshadows the personality of individuals. This is reinforced by religion, for the village worships its own ancestors and the local gods of its own soil. These five units of geography, economy, biology, psychology, and religion mutually reinforce and intensify one another, making the peasant village a tight social entity. This results in a rigid conservatism that has resisted change for millenniums.

The Urban Level

Cities developed where villages were, at trade centers or trans-shipping points. At a later stage the strongest cities conquered the others and established the first empires. Here writing was invented and a literate class developed. The cities were the seats of government, the centers of learning, and the emporiums of manufacturing and commerce. They became the centers where the great cultures of Hinduism, Buddhism, Confucianism, and Islam were elaborated. Here are the sources of what is most distinctive in one culture or another. It was in the cities that progress took place.

Relations Between Cultural Levels

The great non-Christian systems of thought and religion belong to both city and peasant village, but in different ways. The cities are the literate culture centers where these great systems assumed their present forms. The peasant villages are the pre-literate centers of the mass of custom, tabu, superstition, and occultism out of which these systems grew, much of which they have retained, sometimes

as part of the system itself as in Hinduism, sometimes as extraneous and incidental as in Confucianism. The urban culture centers are like the visible portions of an iceberg. The peasant villages that surround them in the same culture area are like the vastly greater submerged bulk of the same. The visible parts that rise above the sea present individual configurations that stand out against the sky and glitter in the sun. Such are Hinduism, Buddhism, Confucianism, and Islam, which give a characteristic configuration to the urban culture of their areas, and which tower high above the peasant village culture that constitutes a more or less uniform sea level for all these culture areas.

The peasant villagers differ from the primitive tribes in that peasant village culture has a veneer of the characteristic culture developed on the higher level by the cities, whereas the tribes peoples tend to remain primitives unalloyed.

Religion and Culture Combined

Hendrik Kraemer, famed missionary statesman, wrote of his experience of conflict between religion and culture in these words:

The subject that most fascinated me was the relation of Christianity to the world of culture; or to put it differently, the question how a Christian committed to loving obedience to his Lord Jesus Christ should meet the whole realm of modern cultural life. I was convinced that the right attitude could be found only by a synthesis of unambiguous witness to the reality of the Christian revelation with fearless openness to our modern world and realistic evaluation of it. This implies an independence and a freedom which repudiate defensiveness on behalf of Christianity as well as needless aggressiveness toward our culture. It presupposes a thorough grounding in the Christian faith and at the same time untiring effort to enter into the spirit of modern culture, whether good or bad.

It became my firm belief that the Christian must not court the favor of the so-called "enlightened opinion" of the day but must try ceaselessly to penetrate into what the Germans call *das moderne Lebensgefühl*, the "feel" of modern life; and must challenge it by Christian witness to the nature of life,

man and the world. In other words, I felt that the whole situation was essentially a missionary situation.

I discovered the church and its crucial importance for the Christian life and for the problem of Christianity's relation to the world. When I arrived in Java early in the twenties the Christians won from Islam were not yet "churches"; they were groups of Christian congregations under missionary leadership. Immediately the baffling problem of Islam confronted me in all its hugeness and forced me to review my whole position. It became clear to me that a phenomenon so impenetrable and impregnable as Islam can be met neither by individual Christian effort — indispensable as that may be — nor by the effort of missionary corporations, which always act more or less as private agencies. Only the Christian church as a whole, as a witnessing, suffering, praying and serving body obedient to the commission of its Lord, can cope with such a situation."

The classic example of religion and culture in comparatively peaceful adjustment is the medieval Christian era.

A thousand years of Christianity in Europe evolved a distinct culture which embraced art, a system of values, and a way of life. That culture was based on an orientation toward God, man, and the world. Christianity united all who subscribed to its orientation but differentiated sharply from those who did not — it persecuted Jews and heretics, and organized crusades.

Awareness of kind in the West began to disintegrate when the influx of classical writings, new scientific discoveries, the progress of invention brought a new understanding of the nature of man, the discovery of natural law, and the use of power to change environment.

These three changes resulted in the rise of the modern nations, each with its own national culture. Medieval Christian culture was too inflexible to synthesize these changes. It proved unwilling and unable to reconstruct its basic ideas about God, man, and the world to make them conform with new vistas of human knowledge. Christianity met change in two ways. The Catholic reaffirmation of its ancient principles and claims, and the splintering into denominations each with its

pet exclusive claim. All thought that an approximation of first century Christianity instituted the answer to modern challenge.

William E. Garrison sounds a warning to those who may look back wistfully at this period.

"The interpreter of history who finds supreme value in the unity of the world or in the unity of Christendom, is exposed to two temptations: first, the temptation to be uncritical of any regime or era which exhibits a unifying ideology; second, the temptation to be too complacent toward the sacrifice of other values as the price of attaining and maintaining unity."¹

Modern National Cultures

Modern nations have had to develop their own culture without benefit of clergy meanwhile disestablishing the church or granting recognition to all forms of religion. Thus national culture gained a monopoly on the inner life of the citizen. Modern nationalisms are awareness of kind growing from common political and economic interests, common struggles against enemies and common pride in achievements.

Some modern nationalisms have gone from social control to Fascism on one hand and Communism on the other thus becoming a religion. As a religion, such nationalism orients its citizens around the state and its aggression, but gives each citizen the illusion of living for a high purpose.

Aggression and prejudices against other nations are part of modern nationalism. Statism—both benign and malignant—choke freedom, justice and peace. What hope is there of achieving a supra-national human brotherhood? To what new global consciousness of kind can man become oriented?

We need today, as never before, some criterion by which to measure sanity in individuals and in groups. So long as the Judaeo-Christian tradition functioned, it was a measure of normality in human life. With that tradition not only largely defunct, but blatantly challenged, with the call to transvalue all human values and to place ourselves "beyond good and evil" meeting

a ready response, and with the pronouncement that all moral and spiritual values are merely rationalizations of class struggle, the average human being has been left without any standard other than personal expediency to guide him in his behavior.

In our day religions strive together, cultures clash with each other and culture opposes religion. The chief areas of interaction are five.

War

The primitive pattern was that of one tribe overcoming another, killing its men, looting its camp, and carrying off its women. In certain quarters the contemporary pattern differs little save in points of technique such as fifth columns and secret police and in being on a far larger scale. The present rivalries involve war and also the advancement of competing ideologies by propaganda that distorts facts.

Diplomacy

Here the relation between nations is adjusted by treaties and conditioned by the internal political situation within each country. The organization of the United Nations seeks to universalize this and make it work to the exclusion of war.

War and politics long went hand in hand. Organized diplomatic relations as a substitute for war are a comparatively recent development.

Commerce

This includes a vast complex of relationships. These are urgent and obvious, but in the international sphere they are still too much on a trial-and-error basis and too little is yet known about their wider phases. Here maladjustments lead to political chaos, and an effort like the European Recovery Program with all its inherent difficulties rates as a necessity. Here are included problems of relief, birth rate, freedom of trade, and a host of others.

Intellectual Exchange

Relations on the intellectual level are still more vague but underlie the others. Travelers bring back new ideas and impressions. Stu-

¹Christian Century, November 16, 1949.

dents go abroad to study. Music, art, literature have untraceable ramifications.

Religion

The field covers more than this or that system of philosophy or organized religion. It includes all of those underlying vague influences that determine the primeval set of the mind of one people or another.

The essence of a culture inheres in its religion. Certain religions have displayed unique power as carriers of culture. Where force has been used, religion has still been a powerful aid. Where the reliance has been upon persuasion and a witness to truth, religion has been a gentle and beneficent and at the same time a most potent agent of internationalism, likemindedness, and cultural advance.

Religion is involved in the whole complex of international interaction. In this sphere Christianity functions through the missionary enterprise. It seeks to eliminate war by establishing the city of God, thus laying a spiritual foundation for world organization. It seeks economic justice. It carries gifts of education, healing, and social service. But its greatest gift is the gospel of "God in Christ reconciling the world unto himself" and the dynamic of a new life with God.

Cultural interaction reaches its high point in the cities, which are on the one hand the centers of the original cultures and on the other the points of entrance for outside cultural influences, where factories, commerce, and new ideas germinate. Here cross-fertilization of cultures is under way. The city is the hothouse where cultural hybrids of every sort are springing up in profusion.

PROBLEMS POSED

I Cultural Diffusion

All peoples are under the necessity of modernizing their cultures. The outstanding characteristic of our day is the great increase in the ease and rapidity of transportation. It has brought peoples together. Even peoples who have been isolated for centuries and whose culture has remained static now find themselves drawn into the nexus of international relations.

This goes for us also. We have only to

look back a few generations to see the great changes that have taken place in our own land. Our country is less than two centuries old. Three hundred years ago our country was sparsely inhabited by red Indians of the Old Stone Age. A look at the history of Europe, and of the Near East previous to that, makes us realize the enormous changes that have taken place.

The perspective of history discloses its fluidity. In the long view cultures that seem fixed are found in process of change.

There are certain things more characteristic of Western culture, such as electric power, airplanes, modern medicine, the scientific method, and the Christian religion, that are more efficient. But there are countless local and national customs of East Asia that enrich the whole world. This is particularly true of the arts. Such things should be scrupulously preserved and should be allowed to make progress in their own distinctive fashions. Furthermore, the West has much to learn for its own enrichment from these other cultures, and much to receive. Cultural diffusion works both ways.

Religion is not exempt from this. But where religion is a way of life and is not on an individual basis it is extremely conservative. This is particularly the case with the religion of peasant villagers and also true of an ancient religion like Hinduism and an ancient system like Confucianism, both of which are communal.

Christian missions are a part of the process of cultural diffusion in our day.

The Christian missionary enterprise constitutes an essential part of the cultural diffusion of our time. It is necessary to balance the impact of the materialistic and more popular aspects of Western culture. Commerce, engineering, moving pictures, and the like will pay their own way. This is much less true of the intellectual aspects of Western culture and still less so of its spiritual aspects. Lacking these spiritual factors the impact of the West is one-sided and other peoples get a distorted view of Western culture. The impact of these aspects of the West, unbalanced by a presentation of the more spiritual factors in Western Culture, is sure to

result in a destructive effect upon the cultures of other peoples and do them as much harm as good. Here it must be borne in mind that the Christian missionary enterprise carries with it universities, hospitals, social service, literature, and many other aspects of Western culture.

A superficial modernization may be disastrous, as it was in the case of Japan. Here was an attempt to combine an ancient mythology with modern technique. The materialistic aspects of Japanese civilization were modernized. Its spirit remained primitive.

In one sense a modernization of a culture must necessarily be partial. Certain aspects of the original culture are too precious, not only to the people concerned but to the whole world, to be lost. There must be no watertight compartments, however. All aspects of life will be open to modernization and will be changed to a greater or lesser degree. This will vary, not only from society to society but from individual to individual. Modernization must proceed on the basis of the realities of the situation and not, as was the case of Japan, by re-editing of history and the falsifications of the textbooks used in the schools.

In the process of modernization as based upon the individual, Christianity and Christian missions have a vital part to play. Here Christianity functions through the conversion of the individual and the creation of new personalities who embody both the ancient spirit and culture and the new Christian dynamic. It is in the thought and in the life of such personalities that a vital cultural integration takes place. Christianity thus functions as a creative element in society and through new Christian personality forms the basis of a modernization that goes to the roots of personal, social, and national life.

This aspect of Christianity transcends cultural diffusion. It not only relates the East and the West but it brings man into relation with God and thus has a cosmic aspect.

II *Cultural Unity*

No Christian can observe the maelstrom of intercultural and interreligious conflict im-

passively. His attitude is largely shaped by phrases floating up from the back of his mind like "One fold—one shepherd"—"That they may be one"—"A house divided against itself cannot stand"—"God hath made the world and all things therein . . . and hath made of one blood all nations of men for to dwell on all the face of the earth."

We can interpret cultural conflict in terms of power, goodness or loss of effectiveness in multiplicity.

We want effective cooperation, and we also want truth; and now we have to ask how far we are willing to modify each of these values in order to combine them. It seems obvious that the harder side of this problem will be the modification of our beliefs; but we shall all agree that truth must be consistent, and if we go on simply reiterating our various inconsistent beliefs, we will almost inevitably arouse more doubt as to how much truth there is in any of them, stimulate agnosticism, and pave the way for a rejection of everything except science. Certainly the ideal of a consistent truth for all the world is a value in its own right, and also it forms a necessary element in a practical program of cooperation. For the accomplishment of that program we at least have the encouragement of knowing that nations and societies are using one another's ideas as well as goods to an unprecedented degree, and becoming fully conscious of the problems of different beliefs as well as different aspirations.

Professor Blakeman says: "We must rethink this Christianity. We cannot cart away its massive historical strata. Nobody can annihilate past history. But, on its solid ground, we can erect abutments for the bridges that must carry the traffic of the future with non-Christians. We, too, must discover, and we shall discover if we will but rethink our premises, but Providence does not confine its works within ecclesiastic fences."

"It becomes more and more necessary for Christian churches to take the cross, as a spiritual charge, even unto the death of this 'body of Christ' which is the Church, in order that the redeeming spirit may make its pentecostal entrance. Our abutment requires a deep cut into the gravel and sand and trampled clay of the easygoing assumptions

which for centuries, we piled on top of the mythological strata: that all that is necessary is to bring the heathen and the apostates into the Christian fold and, perhaps, to make the Christian adhere a little more consistently to the moral tenets they profess to hold. In the first place, spreading the jurisdiction of the church does not mean spreading Christianity. If there is anything lasting in Christianity, it is its historical explosiveness, its nonconformity. The nonconformists of Reformation times were rather keenly aware of the relativity of all ecclesiastic organization. But the consolidation of Trent was quickly

matched by most of the Protestant churches.

"This does not mean that truly Christian preaching cannot go on in the churches. But, in order to make room for the abutments which we need for intercultural bridge building, we must dig into the loose ecclesiastic material which lies on top of the solid Christian myth, and Christianity must be preached to the churches. If properly preached, their repentance for what they are will be the contracting force which can furnish the firmness of an abutment needed to meet the counter-thrust of other cultures."

SOPHIA L. FAHS, leader in the field of religious education and member of the Board of Directors of the Religious Education Association received the honorary degree of Doctor of Humane Letters at the 94th Commencement exercises of the St. Lawrence University.

The citation which was read was as follows:

Sophia L. Fahs, we greet you as a graduate of the College of Wooster, Ohio, Bachelor of Arts in 1897, and, after a few years of teaching in our public schools, as the recipient of a Master of Arts from Columbia University in 1904, and then in 1926 of the degree of Bachelor of Divinity from Union Theological Seminary. For eighteen years until your retirement in 1944 you were a lecturer on religious education at this outstanding seminary, and for three years principal of the school of religion which it conducted. You are now on the advisory board of Parents' magazine and editor of children's material for the American Unitarian Association and of their Beacon series of educational books, as well as author or co-author of many of them, your Martin and Judy books are widely used and acclaimed as unexcelled.

By your devotion to the field of religious education especially the long neglected one of young children you have not only become the author of many highly prized texts, but have also according to the judgment of those most fitted to know, attained an eminence almost without any rivalry in your chosen sphere of service, so that all, even the most learned, may sit at your feet and gather added wisdom. Withal by your modesty and graciousness as well as by your evident insight into child nature, you have won the esteem and the hearts of all who have been so fortunate as to be associated in the fellowship to work with you.

* * * * *

AN AUTHORIZED BIOGRAPHY of the late Professor Charles A. Ellwood is being prepared. If anyone has biographical information — recollections of events, personal items — concerning Charles Ellwood please communicate with John E. Owen, Department of Sociology, Ohio University, Athens, Ohio.

* * * * *

FACTS RELEASED BY THE CHURCH WORLD SERVICE

The West German population today is approximately 37,500,000 Germans plus 10,000,000 DPs, expellees and refugees. In Western Germany there are about 2,000,000 of unemployed, plus approximately 300,000 unemployed in Berlin. About 20,000 people come from the East per month.

In Heidelberg it was announced that 28 apartments were available. Immediately 2,358 families applied for these apartments. Out of these, 288 families had tubercular patients, in 477 families lived four or more people in one room, 550 families were proclaimed catastrophic cases.

In Bavaria are 400,000 children of the refugees, 244,462 half-orphans whose fathers died in the war and 3,445 children who lost both parents in the war.

There are 23,000 young people in the camps of the refugees in Schleswig.

All Czechoslovak refugees at camp Valka near Nurnberg who are eligible for the political and legal protection of the International Refugee Organization are to be transferred to refugee camps in Hesse. Approximately 1,800 Czechoslovak refugees were in Valka, of whom approximately 600 were eligible for IRO legal and political protection.

II

Religion in the Educational DEVELOPMENT OF SOCIETY

FRANK A. LINDHORST

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BISHOP FRANCIS J. McConnell tells the story of how he marvelled at the books in his father's study library which showed the huge dinosauria. He wondered why they were non-existent now. Later when he went to college, he discovered the reason,—the climate had changed!

Social and religious institutions change with the cultural climate. Individuals become, in part at least, who they are because of the environmental surroundings in which they grow up. The sociologists have helped us see that the criminal becomes such, more often than not as a result of the influence of the crowd with whom he runs. Thrasher's study *The Gang* put that plainly before us some twenty or more years ago. And Mrs. Weiman's more recent book *Popularity* clearly shows that if you want to influence the individual, you should seek to influence the group of which he is a part.

The Old Testament writers pointed out that "as you train up a child," so you can expect him to go. That means in our language of today, that the knowledge, and attitudes and practices that a child acquires determines the way he will live. The Old Testament writers also added, "teach these laws to your children; when he lies down and when he gets up; write them upon the door posts of your house," which in our language means "surround him with a home in which these basic principles are taught and lived."

Our problem today is,—*can religion influence the climate sufficiently so that persons are helped to live the Christian way of life? And if so, how much? And under what conditions?*

Jesus set the pattern for living. Two laws, he said, are the rules for happy living, namely, Love God with all your being, which being interpreted, means seeking to harmonize one's being with His Spirit and Creative Forces. And the second law is—Love thy neighbor as thyself. And the vital question is, will religion sufficiently influence our society so that our children and youth, yes, and adults will know, believe in, and follow these two basic rules,—the two greatest commandments according to our Master Teacher.

Let us see something of the task before the religious forces of the world if the religious principles are to be effectively lived. The educational process is recognized today as a necessary part of the ongoing life. To go to college is popular and for many it is considered a must.

But that educational process is going on through many avenues besides the formal classroom. See it at work,—in the home and in the church. But also see it at work in the club, in the tavern, in the courts, at the theatre, in the movie houses, in the parks, at the radio and television receiving sets, in the gang. Let us not be so short sighted as to ignore what is happening in these less formal but none the less effective means of educational influence.

To what extent is religion playing a part in this educational process? Well, to say the least, I wish that influence were more in evidence. For even the schools and clubs and agencies for character building seem to shy away from religion, or are careless in the local unit about including it in their objec-

tives. So many parents are afraid their children will not get their own specific brand of religion, so they shy clear of all religion. Parents may not see that their children participate where religious training is being made available, nor do they try to set up the opportunity for their children to receive another kind of religion of which we can approve. Educators forget that religion has a contribution to make which nothing else can supply. You will note I am not stating "churches." Purposely so, for I want to keep before us the fact that other groups as well as the churches have the opportunity to teach these great basic principles which religion teaches, and can have a part in helping the churches to make the contribution to living which the church endeavors to make.

What then are the contributions that religion, vital religion,— religion that is concerned with what goes on among us and about us, can make to society? The kind of religion one has certainly makes a difference. For where the heart and devotion and loyalties are, there the people center their attention and expend their energies. "As a man thinketh in his heart, so is he." Let me point out only a few of what to me are the more strategic contributions that such a vital religion can make.

Inspirer of the Educational Process

First, religion has through the ages been the chief inspirer of the educational process. It was the religion of the day that forced men to educate youth in something else than the Spartan and Roman training in warfare skills. The Hebrews had a story to tell, and tell it they did. The Jewish boy in his home and school was subjected to it. And how well these Hebrew teachers in the home and school did the job is indicated by the results of the early training of Jesus. Even before their formal schools were established the story teller went from tribe to tribe telling them of the teachings of the prophets and of the mysteries of life. And he was a most welcome visitor to the tribe.

With the coming of the Christian Era education took on a new impetus. The early Christians were teachers. They had a message,

a message in which they believed wholeheartedly. They could not keep from telling it. They were eager to reach the whole of mankind, to carry out the missionary movement so successfully launched by Paul, the apostle. "So Christianity was from the first a teaching religion" writes one historian. "'Our divine philosophy' they called it, to distinguish it from other philosophies which were being taught all about them. The idea that everyman should be taught comes from the new faith and was involved in the universality of individual worth which it proclaimed."¹

The church and its survival, it has been said, were determined by three great contentions,— its struggle with outright paganism, its struggle with gnosticism and its struggle with heresy within its own ranks. While gnosticism was endeavoring to Hellenize Christianity, "the splendor of the church grew in magnitude and power, and reflected its piety and simplicity and freedom, and the modesty and purity of its inspired life and philosophy to every nation both Greeks and barbarians."²

It is too bad that the church did not maintain its purity and missionary passion. But as it gained power it became self-centered. And that is detrimental to either persons or institutions. Such education as it carried on was offered by the priesthood and was forbidden to others than those who were entering the field of professional religion.

No wonder that the laity of the church rose up in opposition and the Renaissance moved in. The consciences of the common people began to assert themselves. The teaching gradually passed from the clergy to the doctors. Teachers sprang up here and there, each attracting about him a following. In fact as early as the 5th century there were efforts to drive out these self appointed teachers. Great halls of learning where approved teachers could teach were established. Punishment for continuing as a roving teacher was expulsion from the city.

With the coming of the Renaissance there

¹Moore—*The Story of Instruction*. pp. 49-50.

²Eusebius—*Church History*.

was a revival of the idea of liberal education, picking up something of the Greeks and Romans. The aim of education took on the growth of the whole man. New elements were introduced such as physical education, diet, conduct and behavior, morals in the broader sense than in the medieval spirit where morals were fused with or limited to the religions and theology. Some writers tended to lower the moral standards but the "consensus of influence of educational writings and schools was the reverse." It was a more practical training than in the medieval period.

There was an emphasis upon the concept of the free man. He possessed an individuality of his own and had power for efficient participation. The emphasis stressed a wide knowledge of life in the past and appreciation of opportunities of life in the present. This was emphasizing a functional approach to life and teaching and undoubtedly had an influence upon the Reformation that followed.

In turn the Reformation, a religious movement, was characterized by the recognition of the rights of the individual. And this so stimulated the educational forces that schools for even small children were established.

Luther emphasized the importance of education being provided for all,—young and old, rich and poor; and felt that the state should see that all received such education. He was also an advocate of schools for children. Thus the teachings of Pestalozzi, Herbart and Froebel found more welcome ground for their ideas that moral character should be the end of education and that kindergarten schools for small children should be established.

It is fair to say that the religious movements, both before and after Christ literally forced men to an educational program, had much to do with the kind of education that developed both in content and method, had much to do with the goals of education and built the foundation upon which education could securely rest. The place and worth of the individual as taught by the Hebrews and enhanced by the teachings and conduct of Jesus has prompted the inspiration for, and

much of the content of the educational movement.

I have dealt with this at length because the relationship of the educational process and the broader religious content is one of our most knotty educational and religious problems today.

Conscience

But religion does and has made other contributions to society, of which we should not lose sight. Perhaps the most worthy contribution of religion is the sharpening of a conscience. I am fully aware that if one hides behind that type of religion which is or may become "an opiate for the people," as George A. Coe points out, his conscience may become dull. But so long as it is vital, being more concerned for the people than for itself, it helps to keep us awake to the evils in the world and becomes a source of motivation for doing something about them.

It is such a builder of consciences because it has set for us standards of conduct, a measuring rod of character, if you please. Long before Moses gave to the children of Israel the ten commandments, there were efforts to point up for people some standards of conduct. And the heart of the messages of the Hebrew prophets and of Jesus and Paul was focused at this point. Some prophets of the modern day keep our thinking sharpened at this point. And for this we should be extremely thankful. It is the religious drive expressed in the two commandments of Jesus that keeps one alert to these great problems of living. Where society would be without such standards of conduct one can hardly guess. We know that when society forgets them for a while society seems to sink quite low in the scale of human values. The nature of the universe, however, seems to be such as to insist that at these periods of cooling ardor for right there must arise a voice for sounding a warning to the people seeking to bring them back to nobler living.

Healing Power of Religion

This concern for others gives to religion a healing power for the bruises of society. The poor, the sick, the blind will always be with us, said Jesus. And it becomes the duty of

his followers to help carry the burden of others. Mental distresses are best avoided and relieved when one can establish a Supreme Purpose centered on the Eternal Spirit and in the welfare of others. Religion has been the stimulus and motivation for the establishing of hospitals, clinics, homes for the aged and parentless.

Faith

A further contribution of religion to society is a living faith. Let us not belittle this fact, nor the faith that religion helps to establish. That faith is with us morning and night. We ride on the mountains edge,—still confident of the earth's dependableness. We step out into the morning air and draw in our breath, confident that the fresh air will be on hand for us. We start a fire in the stove confident that heat will be forthcoming. We face the tragedy of a loss in the family and faith in a God who seeks to hold the world together and to keep men on an even keel is our staying power.

I repeat, let us not belittle the place that a faith in the steadfastness of the universe plays in our lives. That faith, the abundance of it, the power of it, the persistence of it is available and at hand because man is at heart a religious being. He yearns for that which is outside of himself and yet is within him which gives him a sense of being at peace with himself.

It is this faith that gives man confidence in himself in his upward struggle. It can do this because religion helps one to see life whole. Being interested in the whole of man one cannot be satisfied with only a part. Philosophy, science, the arts and psychology all make their contributions to man's living. But it is religion that brings them all together in a synthesis, pointing up their purposes for the good of man. Thus seeing life whole man is not so easily upset by the little or big turns of the hour. He sees life differently through the eyes of religious faith. The conversions of men and their resultant attitudes toward life are the strong testimonies of this fact.

Dreams of Better Day

Again, religion makes a real contribution

to living because it helps man to dream of a better day,—a goal that centers in the very nature of society itself. Plato and Socrates dreamed of it in the past. The Hebrew leaders dreamed of a Messianic hope, and Jesus dreamed in terms of a Kingdom of God on earth. It is strange isn't it, that even those who apparently are not very conscious of a religion for themselves often talk of better things. Even the Chambers of Commerce will talk of building a better society "in our town," and talk of "a better place for our children to live!"

Man dreams of a better day for himself; a community dreams of a better day for the community; the state, for the state; the world for the world. That dream at the present time seems to hold the United Nations together in spite of the stumbling blocks that have come in its way. This power of the dream which religion helps man to have is one of the great forces in the world for making man a creative soul.

Summary

Now it is the thesis of this paper that society *must*, not only have these qualities which we have indicated as being the contributions of religion,—a measuring rod for conduct, within oneself and within the units of society upon which a conscience is built; a stimulation and base for a necessary educational program; a healing for the sores that break out in society; a faith that supports us and holds us together; and a dream of better things ahead,—but that the educational movement within society *must be saturated* with them. This you bear in mind is not to put sectarianism in to the schools. I am talking of a bigger thing than that, with far more outreach. It is rather to put a way of life into all the many avenues of society where man is influenced. Those basic, fundamental abiding principles of living, of man's relationship with his Maker, and of man's contacts with his fellowmen, which are to be found in the Hebrew-Christian tradition and heritage,—these must be a part and parcel of life in all its phases.

Separation of church and state is certainly a sound democratic principle. It must be maintained in America. But let us not di-

orce these great religious principles from the educational process that is functioning all the time in society. The question of course, is *how to keep them there*. And to this we now address ourselves.

How can we expect religion to play its influence upon the educational development of society in the present pagan or at least semi-pagan atmosphere of our communities?

We suggest the following for at least a starting point, or perhaps we should say starting points.

Religion and Vocation

The first,—we must bring about a re-marriage of religion and vocation. To work is Christian. Jesus the carpenter and his disciples, the fishermen, certainly set a precedent for thinking of work as a sacred function of man. Certainly to think of it as a curse placed upon man, as the writers in Genesis sought to interpret it, gets us nowhere. And yet many go at their work as though it were a curse. As one has pointed out, we go at our daily task as drudgery. We wait until leisure time to have fun. How much better to find fun in our daily task. "It is my meat" said Jesus, "to do the will of Him that sent me." One can well ask how big is my task? I am aware how difficult it may be for some to find their fun in their work.

Vocation makes up the greater part of our living. Religion must find a way to penetrate it. The whole field of labor, employee and employer relationships, wages and profits and their fair distribution is at the very heart of this question. One's job is a part of the educational process that determines his character. Men learn and have their lives changed by their labors.

The early church thought that ones faith and his vocation could not be merged. They even dramatized the separation of ones religious faith from his vocation in the architecture of the day. Between the chancel and the nave of the church building was built a screen. The working man sat in the pews while the clergy, behind the screen, offered prayers, doing penance for the failure of men to bring their faith to bear upon their

way of making a living. Of course the trouble was that the clergy had not learned how to bring faith to bear upon total living. Many believe today that it is impossible for man to run business in keeping with the Golden Rule. It may be that our society is too complicated to bring this about. All the more reason why there should be many trying to do so. For only through experimentation can the complicated mazes of living be penetrated.

But there is a growing number who believe it can be done,—that the Christian principles enunciated previously in this paper can be successfully applied to the vocations of men. Some are trying it. They are finding it much more of a struggle however, than it takes to write it on paper. The Iona community in Scotland is an effort to demonstrate that labor and faith are compatible. But this is a simply organized community, which may make considerable difference from trying to do it in an American, complicated industry. The profit sharing movement being tried in this country seems also to be at least an honest effort. Some think the cooperatives are the answer. I do not profess to have the specifics. I do know that we have not as yet arrived at a solution in which management and labor and consumer are all fairly and justly treated. And I also know that if religion is to adequately influence the educational development of society, it must find a way to penetrate the work life of the people.

Public Schools

A second direction in which we must throw our energies if religion is to influence the educational development of society is to find a working relationship for the ethical and religious teachings in the public schools. Here again I emphasize I am not speaking of sectarian teachings.

There has been a tendency for the church to criticize the school. Perhaps there is a place for some criticism. The school has not hesitated to criticize the church and its teachings. But together with any such criticism on the part of the church, the church should also welcome the great creative advances

that have been made in our school procedure patterns within the last twenty years. There has been a creative approach to life, a freeing of the talents of children, a stimulating of their capacities in the more modern schools that is worthy of commendation. Many of our public school classes are taught by men and women of high ethical standards and some are motivated by a deep religious conviction. The church's approach to the school must be positive, not negative.

Three men, it seems to me, have made a definite contribution to our thinking in this matter. Dr. Charles Clayton Morrison, in a series of articles in the *Christian Century* a couple of years ago had one dealing with the question, "Can Protestantism Win the Public Schools?" or some such title in which he struggled and seemingly came through with a positive approach to this question. His proposal is to put studies *about* religions into the public schools and to train teachers in our schools in the ways of handling such studies. This seems to me to have considerable merit. Of course religion is a controversial subject, as he reasoned, but so is politics! And yet we do not let the controversial character of politics rule them out of the public school curriculum. We study the various platforms as presented by the several parties. To have such studies in politics helps the youth to know that politics are important for his living, regardless of the particular brand of politics he accepts. What we want people to learn we *emphasize*. What we want them to ignore we *neglect*. A study of the religions of the world would help youth to realize that religion was an important part of his living also. No longer would it be considered valueless because society helped him to think about it normally. One may question the proposal of Dr. Morrison. All one can say in reply is, it is time that something be done and that early. Either religion in its broadest sense will become a part of the life of every child, or disintegration of all we hold dear will take place. It is religion that helps to hold the world together.

Dr. Ernest J. Chave is another who has made a noticeable attempt at bridging this

chasm. He has as the result of much study and consultations classified the qualities of interactions persons have and set them up in terms of objectives to be reached. Functionally speaking he has sought to arrive at objectives which any religious group might accept and which might be a part of the total curriculum of the child, and recognized by the churches and the character building agencies along with the public schools. Limited to this list the church could hardly be satisfied. But as a start toward a common ground, these seem to be an excellent beginning for they deal with such goals as developing on the part of each individual a sense of his own worth, and a sensitivity to others. It may be that in some such direction as this that our mutually accepted goals of church and school and agencies may be worked out.

One other, Dr. Stewart G. Cole of Los Angeles in his *Intercultural Education in the Schools* hits upon a single objective which ought to give us an area for experimentation for learning techniques by which all the educational forces within a community may work together.

The Week-Day Released time program does make an attempt to bridge this chasm. It does not seem to us to be the solution. It is proving an intermediary step when high quality teaching and supervision is available. This much is clear, however, the church is defeating her own purposes if she tries to force onto the public school any program of ethical and religious teaching in the building of which the school does not participate. At the same time, the public school is falling short of its goals at the present time because it cannot find a motivation for living equivalent to the drive which comes when one endeavors to harmonize his life with a Friendly Universe and the constructive Forces within it. This problem is not one to be solved by the religious educators alone. This problem cannot be solved by the churches taking a program to the public schools. It is one which the schools, the character building agencies and the churches must face together. It is imperative that something

be done, — and that now, — something more than is on the horizon at the present time.

Religious Motivation

Again, in order to have the influence it should have, religion will need to provide demonstrations of the effect of religious motivation and warmth upon the intercultural problems in America. What it can do to develop appreciations for the members of other cultural groups than one's own, is pretty well known. We know what to talk about. But church people, except in a few scattered spots, seem to be trying to keep from having such demonstrations, especially when they are personally involved in them. We are making some progress here, especially in seeing some of the things we should not do, but more definite gains are needed.

Objectives and Curricula

A fourth direction in which we must center our thought and energy is in the very objectives of Christian Education for which we work, and in the curricula we build and use to reach them. We must not only remember the past but must project our imagination and thinking more successfully into the future. We must give more attention to the functioning and interactions of persons now. Three types of curriculum are now being proposed for the churches. All three are not in useable form. But the type and direction is suggested.

First, there is the currently approved International Council program which most of the major denominations with their own modifications accept. These are based upon the general objectives of the ICRC. The church has been using this statement of objectives for some time. Although there is an attempt to make them applicable to the present living and thinking they are weakened by the tendency to try and stay with the traditional theology of the past. And now with the neo-orthodoxy emphasis they will probably receive added support. But they are not sufficiently functional. Long units for youth and older boys and girls on the content of religion without seeing it sufficiently related to the ongoing daily experience of the learner is not conducive to influencing the living of persons.

A second set of objectives is the one by Ernest Chave mentioned earlier. These are organized functionally. They start with the interactions of persons with persons and groups with groups. Some of us think that Dr. Chave leans over backwards to eliminate the traditional concepts of God, and goes all out for a humanistic interpretation of the universe. But we do need to recognize that he gives a *pattern* which we believe to have much for future guidance. If we could begin with the experience of the child and move from that to such concepts of eternal truths as the child can relate to and understand in terms of his experience, we would be moving in a more useable and effective direction.

A third set of objectives much before us today are those of Dr. Ligon, in his book "Their Future is Now," and the curriculum built upon these objectives. Dr. Ligon does not profess to know theology. In fact in his introduction he says he is not familiar with present curriculum in religious education. He is a psychologist. He proposes a set of objectives based upon the psychological growth of boys and girls. He has made much of the home and parental cooperation and responsibility for the religious education of the child. This emphasis, of course, is being increasingly made by all of us, altho probably not to the degree that he does. Some of us do not agree with his "trait theory" of religious training. We believe that honesty and truthfulness and the other virtues are intertwined in the total experience of the learner. And it is this total experience of the learner at any given moment with which we must deal. We also do not like his more or less artificial use of the Beatitudes as hooks on which to hang his objectives. But he does stress, and in a very convincing manner the growth stages of the child, even more than other curriculum has done. And this we believe to be good.

Now here are three approaches, each of which has its qualities. Each of these approaches has its contribution to make to the religious training and culture of youth and adults.

We need to know the past, but we need

tremendously to evaluate the present and seek to use such of the past as is useable to help us move into the future. This calls for a greater recognition of the psychological growth of the person and an approach which is also functional in character. The current inter-actions of persons and groups put before us a tremendous challenge,—one that is near unto being a staggering one. Objectives must be seen in terms of the ongoing life in society if these are to lead us to a constructive and effective program.

Furthermore, we must if religion is to play its valuable role in the educational development of society recognize *the community as a whole*. The present disintegrating effect within the community is damnable. I live in a community of 90,000 people. Seventy-four different churches are listed in the directory. Only about 12 to 14 however, can be considered as making even the slightest attempt to work together. And we know this is no exception for there are many communities where there is a similar story to tell. No wonder business and labor and political and social groups give the church not more than a second or third place.

Conclusion

In closing I would like to mention two things.

First. I heard a person the other day say "Man is in a hurry. God never is." "Therefore we should not be eager," this person continued, "but patiently wait for things to change." That is what the forces of evil would like for us to believe and follow. I am afraid we too often use this as an alibi for not taking a more active part. We can so easily say "it takes time for education to get results."

We are in danger during periods of prosperity, to rest in our nice lucrative positions, with larger salaries and still larger profits and just drift.

Great movements have come into being

following periods of time during which things were happening to *force* the movement. But why do we have to wait for catastrophes, wars, depressions to jab us awake and into action? It is interesting to note that when things do happen it is because a person, or some group of persons move into action!

It is my belief that God does move by law, the law of cause and effect, but also that there is an urgency in his concern for the world and his children in it. He does not wait when the air needs to be purified,—there is a cyclone. The earthquake changes the earth's surface, as well as erosion. The thunder storm brings quick relief when there is a drought.

I am not sure how long God is willing to wait,—probably until things get bad enough to awaken man, but I am sure that the educational process can be speeded up. Some things that need to be done are waiting for the brains, concern and fortitude of men to assert themselves.

And the second thing I wish to say is,—Society can make of itself what those who make up society desire it to be. In fact that is just what happens. Society is what it is on that very basis. Things happen within your community and mine according to the concerns and desires of those who live in them.

I have in mind a Gold Rush town of 1849. It had all the open town characteristics of those days. Twenty-six years ago a small college moved into the community. With it came a new culture. Each year since has seen the cultural influences growing stronger and stronger, and the 49er characteristics growing less. Gradually the lawless and careless influences have waned. They are still too strong. But they could be made to wane more rapidly if the constructive forces in that community would move together.

III

The Role of Religious Persons IN SOCIETY

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IT WAS NOT long after becoming general superintendent of a church school that the matter of losses from the church school began to command my attention. The losses from my own church school were not as disturbing percentagewise as some schools reported but the question that stuck in my mind was the "why" of these losses. How to reduce the losses was but one approach to this question of "Why."

I sought the answer everywhere; in magazines and in conferences. After some eight (8) years I did not feel that I was any nearer to the answer than before but one fact stared me in the face.

No matter what the church—large or small; city, suburban, or rural; fundamental or liberal; new building or old building; expensive lesson material or cheap material; stable and qualified teachers or a rapidly changing and consequently less qualified staff; east or west; north or south; everywhere there was one universal condition—Yet no one had pointed out its universality nor hinted that it had any significance.

A Common Condition

The condition to which I refer was and is the fact that the peak of losses from the church school come within the years eleven to fourteen, i.e.—the most numerous losses were among children of these ages. For the next year or two I sought the cause and cure of losses within these years. I found no satisfactory answer—none that was universal. I decided that there had to be a universal cause, but what was it? I studied all I could find about the psychology of the years eleven to fourteen, but psychology did not give me the answer. So my mind kept hammering

year in and year out at that one question—A universal cause, what is it?

Finally, I came to a conclusion as to the answer. It was the influence of the community upon these youngsters—the influence of America itself.

Psychology tells us that the years eleven to fourteen are the years when a child begins to move from the shelter of the home and to develop a desire to be an independent person in the community. It is the time of the beginnings of those changes which eventuate into adulthood. We also know that approval of our companions is one of the strongest influences on personality. So our youngsters of 11 to 14 years are in the stage of beginning to listen to the world outside the home. Unconsciously they study those with whom they come into contact. They look to those they have been taught to regard as leaders of the community. Quite naturally they seek to align themselves with what seems to them to be the attitudes prevailing in that world which they are seeking to enter.

This world into which they are moving has a great influence upon them. However their current experiences in that world are not the only influence. Experiences of the past—experiences which made an impression on their subconscious mind at the time—also play a part. This will be considered more later in this article.

The spread of four years—from eleven to fourteen is the result of several factors. In the first place, there is the obvious one that some youngsters develop more quickly than others and so are influenced by the world earlier than others. Then the home has a decided influence at this point. A boy or

girl brought up in a religious home has an armor against the world that other youngsters do not have. With some this armor is sufficiently complete to protect them against the world, so that they do not discard religion. With others the armor is not complete but it serves to delay the onslaught of the world. Such youngsters do not leave the church school until they are thirteen or fourteen years old whereas except for the home they might have left it at the age of twelve or earlier.

Is the Community Responsible

The next question to be answered was — In what way is the community responsible for the losses from the church school — in what way does it cause these youngsters to discard religion and the church? I believe the answer is to be found in the statement that the climate of opinion in our communities is a subversive factor which actually sucks out of our children all the religious impressions which the home and the church can implant. Our communities are not seed beds for the growth in our children of an appreciative attitude toward religion.

It is rightly said that attitudes are *caught* rather than *taught*. In every community, and therefore in the nation, the growing generation of America is moulded by and "catches" the prevailing attitudes of the communities of America. These community attitudes are never completely static, but are constantly undergoing change so that the way of life of one generation is never exactly duplicated in the next. Therefore, it is important what forces are transcendent in community life. We lay people have not made our Christian attitude transcendent. We have done too much "catching" of attitudes. We have allowed the intellectual smart Alec's, the debunkers of goodness, the detractors of decency, the sneerers at idealism and the scoffers at religion to dominate our thinking and to determine our climate of opinion.

It is through this climate of opinion that the attitudes of one generation are impressed upon the succeeding generation. The climate of opinion is the over-all attitude of a community. Even as the sum total of the qualities and faults of an individual deter-

mine the nature and worth of the character of that individual, so is the climate of opinion — the over-all attitude of a community or nation — determined by the sum total of the attitudes, good and bad, of all individuals constituting such community or nation.

The climate of opinion of a community is a basic quality of the common living of that community and an expression of the common culture of the community. Every individual member of a community has a two-fold relationship to the climate of opinion of the community — he or she participates in the creation of the climate of opinion and is influenced by the climate of opinion.

Every individual shares in the creation of the climate of opinion through the attitudes which that individual expresses when in an association with one or more individuals of the community. Each occasion of such association I will designate as a "social situation."

It is axiomatic that a community is religious only to the extent that the persons constituting the community make religion a part of their common living and apply the test of religion to each and every act of their daily life. Similarly the climate of opinion of a community is a religious climate only to the extent that the individual Christians of the community effectively support the primacy of religion and demonstrate the Christian ethic in the "social situations" in which they find themselves in the community.

These social situations are of short — almost of instant duration and follow each other in rapid succession. One might say they are like the tick of a watch. They may be simple or complex. If the emotions are involved they are certain to be complex.

A cardinal principle applying to these social situations is this: "There is no void social situation. Every one is either filled with good or filled with evil." Since each social situation is of short duration a "good" social situation may become an "evil" social situation in the twinkling of an eye. It is then the privilege and the duty of the Christian to "reform" the evil social situation.

Before going further I will give two illus-

trations, one of a simple social situation and the other of a complex situation. I will also show the outreach of these situations. I will in fact show how an extremely religious family may destroy the very things for which it stands.

Illustration

Because the family is Christian in character I will give them the family name of Christian. The family circle comprises Mr. and Mrs. Christian and two children. Mr. and Mrs. Christian have been married about fourteen years and the two children are a boy of about twelve and a girl of about eight. The family — all of them, go to church school and to church. Mr. Christian teaches a class of boys in the Junior Department. Mrs. Christian is a member of the Women's Class in the Adult Department. She is also active in the Women's Society. Mr. Christian is on the Official Board and helps with the Boy Scout Troop and in other activities which include the children and youth of the church. The Christians are a religious family in their home life. They ask a blessing before each meal and have a daily family altar. They also discuss religious questions around the meal table and at other times. This is the highest form of religious education. Their minister regarded them as one of the outstanding religious families of his church and they so live their religion that their friends and neighbors know them to be followers of Christ.

Can such a family be subversive to the Christian cause? My answer is, "Yes," and this brings me to the description of the two social situations which I said I would illustrate.

Mrs. Christian is a member of a non-church organization of women who meet once a month. She is on the program committee of that organization. At a meeting of that committee the program of the next meeting of the organization is being planned. There is a period of twenty minutes available for announcements and the committee has before it a request from each of two outside organizations for permission to make an announcement to the meeting of an activity which is being started for the children of

the community. One request comes from a group which is starting dancing classes — the other comes from a group which is starting Weekday Religious Education Classes. Both requests are accepted and someone suggests that the dancing class announcement be given first and the Weekday Religious Education Classes second; each announcement to take one-half of the available time of ten minutes.

Mrs. Christian makes no comment about placing the secular before the religious although she is particularly interested in the Weekday Religious Education Classes; in fact has been talking about them to all her neighbors who have children who could attend such classes. Possibly because the twenty minutes which are available seem ample Mrs. Christian sees no reason to ask that the order be reversed and the announcement about the Weekday Religious Education Classes be given first. But something happens that frequently happens. The meeting starts late, the preliminaries take more time than was expected and the speaker has to leave promptly on the expected hour of adjournment to catch a train. So the twenty minutes for announcements are cut to eight. Theoretically this gives four minutes to each announcement but the first — the person who announces the dancing classes runs overtime, in fact takes six minutes so that the person announcing the Weekday Religious Education Classes only gets two minutes.

Train of Events

Now let us look at the train of events. First, what is the general effect of those attending the meeting? Does it raise the position of religion in their estimation when the announcement of the weekday classes is cut to almost nothing? Knowing Mrs. Christian is on the program committee, how do they reconcile her profession of interest in religion and particularly in the Weekday Classes with the outcome of the program for which she is in part responsible.

But that is not all. Mrs. Christian has a neighbor, a Mrs. Green, who has a daughter about the age of Mrs. Christian's little girl.

The two girls go to school together, play together and visit each other's homes. Mrs. Green's little girl has eaten at the Christian table, waited while the blessing was asked, heard but perhaps not understood the discussion of religious matters around the dinner table. Mrs. Green has told her daughter that Mrs. Christian is a very good woman. Mrs. Christian has talked to Mrs. Green about the two girls going together to the Weekday Classes when such classes are started and the little Christian girl has talked to the Green girl as to how they both will go.

At the supper table that evening Mrs. Green tells her husband about the afternoon meeting. In particular she expresses surprise that Mrs. Christian allowed the announcement about the Weekday Religious Education Classes to be almost crowded out. Quite possibly Mrs. Green says to her husband, "Knowing how interested Mrs. Christian is in those classes I would have thought that she would have seen to it that that announcement came first." Mrs. Green may also express some doubt as to whether the classes will be successful in view of the inadequate announcement. The little Green girl, being only eight years old, does not fully comprehend the circumstances but she understands that somehow Mrs. Christian failed to do something she ought to have done about the Weekday Religious Education Classes. That doubt about a person she has been taught to regard as a religious—an unusually religious person—will sink down into the subconscious mind of the little Green girl and will exert its influence later when she has to decide for herself as to the significance of religion in her life.

But the chain of events is not yet complete. Let us suppose that the little Christian girl was having supper at the Green home that evening and heard Mrs. Green's comments. That experience would sink down into her subconscious mind and exert its influence in the years 11 to 14. Or perhaps the next day the little Green girl says something to the little Christian girl to the effect that the classes might not be held and suggests that if that happened Mrs. Christian would be the person who was responsible.

If the little Christian girl asked her mother about it, could Mrs. Christian give her daughter an explanation that would really satisfy the little girl.

The social situation which I have described was a "good" social situation until the one member of the committee made the suggestion as to the order of the announcements and put the secular before the religious. Mrs. Christian failed to stand up for the primacy of the religious and therefore failed to "reform" the "evil" social situation into a "good" social situation.

A Second Illustration

Let me now put Mr. Christian in a complex social situation and show the resultant outreach. Mr. Christian is one of a number of business men who meet once each week for lunch. One day one of the group—I will call him Mr. Jones—"vents his spleen" against the Jews. Probably Mr. Jones concluded a business deal that morning with a Jew and instead of getting the better of the bargain as he expected, the Jew did. So Mr. Jones being disgruntled over that fact condemns all Jews and gives his emotions full rein. When Mr. Jones is through, others chime in to the same effect—all except Mr. Christian. He knows that such prejudice and intolerance are un-Christian and he has no such feelings against the Jews. He has been taught in Church and Church School about the Fatherhood of God and the Brotherhood of Man. He believes in that principle. Mr. Christian is sore at heart. He knows Mr. Jones is wrong. He also knows that if he should tell Mr. Jones that he is wrong Mr. Jones would get madder yet and what was worse—would get mad at him. But how to say something that would offset the poison of prejudice and intolerance and yet not give offense to Mr. Jones is beyond Mr. Christian. He cannot think of the right thing to say—so he says *nothing*. In other words Mr. Christian fails to witness the Christian ethic in the social situation involving himself and Mr. Jones and the others in the lunch group.

What are the consequences of Mr. Christian's failure? Well, in the first place each

man in the group except Mr. Christian goes out from the meeting to spread the poison of intolerance and prejudice throughout the community. That poison, as a consequence, is injected into numerous other social situations. But the consequences may strike right into the Christian home.

In the group is a Mr. Smith who lives around the corner from Mr. Christian. The Smiths are nominal church members but they want their boy to know something of religion so they send him to the same church school as the Christian boy. The two boys are about the same age—twelve years. They go to the church school together and frequently visit in each other's homes. Thus the Smith boy has participated in the discussion of religious topics around the Christian meal table. One of those topics has been the Fatherhood of God and the Brotherhood of Man, about which both boys have heard at church school.

At supper in the evening of the day of the lunch club meeting Mr. Smith regales his wife with an account of Mr. Jones' outburst. The Smith boy is all ears and when his father is through he asks, "Dad, was Mr. Christian there?" His father answers "Yes." The Smith boy then asks, "But, Dad, didn't Mr. Christian tell Mr. Jones that he was wrong, that God made the Jew as well as Mr. Jones?" Mr. Smith can make only one answer: "No, Mr. Christian didn't say a thing." What is the Smith boy to think but that Mr. Christian did nothing to stop something that he knew was wrong and un-Christian. The only conclusion that the Smith boy can reach is that Mr. Christian does not practice what he preaches—his religion does not amount to much. Can you blame the Smith boy if one of these days he decides to drop religion out of his life?

But the ripple spreads out. The next morning the Smith boy and the Christian boy meet at school. At recess the Smith boy retells the whole story to the Christian boy and emphasizes "And your father didn't say a thing." Imagine the turmoil and confusion in the mind of the Christian boy—his own father failing to practice what he preached. Can you blame the Christian boy if he should

later drop religion and the church out of his life. Still the ripple spreads. The Christian boy cannot believe what he has heard about his father, so at supper the day after the luncheon meeting he repeats what he has heard and says "Father, you did say something, didn't you?" Imagine the ache in the heart of Mr. Christian when he has to admit to his own son that he did not say anything. Perhaps he would say "I said nothing because I did not know what to do." What an indictment of the Church and the Church School and yet how many church members could do better than Mr. Christian—how many would know how to witness to the Christian ethic in a social situation involving an emotional complex as in the situation Mr. Christian faced.

Mr. Christian found himself in a social situation that was filled with evil. He should have driven out the evil with good. As I have said he should have "reformed" the social situation. But he did not know the technique by which to achieve such reformation. The church had not taught him that technique. I do not think the church could have taught Mr. Christian what to do because it does not itself know the technique by which an evil social situation can be transformed to a good social situation. These social situations are intimate occasions, they involve face to face, direct person to person contacts.

For this reason an evil social situation can be reformed—perhaps I should say—transformed into a good social situation only by a technique which is in accord with the Christian ethic, i.e.—by a technique which embodies the spirit of love. No pressure technique will work and pressure techniques are substantially the only techniques of reform with which we are acquainted. No technique would have worked which put Mr. Christian in the position of implying to Mr. Jones "I am holier than thou art." The reformation of a social situation cannot be achieved by any technique of reform which would result in an invasion of Mr. Jones' personality. To make such an invasion would be to commit another evil, since such an invasion is wrong morally, psychologically, and

religiously. Evil cannot cure evil. A technique which had that result would not be in accord with the Christian ethic of love.

The words "reform" and "reformer" have fallen to disrepute because the world has rejected the techniques with which the words are associated. The "reformer" has become the "do-gooder," a word which is filled with the idea that a reformer is one who meddles in another person's affairs, who applies pressure to secure ends which he considers desirable. The "do-gooder" will not reform a social situation. We need a technique of witnessing to the Christian ethic which will not cause a reaction either against the ethic itself or against the one who witnesses to that ethic. The ethic and the one who witnesses to it are inseparable in this respect.

I want to emphasize here that I am not talking about the techniques of reformation to be used by groups but about the techniques to be used by an individual in the intimate conditions of a face-to-face contact in a social situation, whether that situation involves the individual and only one other person or the individual and a substantial group.

Religious Education

But what has all this to do with education? It seems to me to indicate substantial changes in our present procedure. Now, we teach by extracting those principles which we term the Christian ethic. In a sense we unwrap a principle and then hold it and say "Here is a rule to live by. Isn't it beautiful?" But the principle itself is an abstraction. We do not teach the significance of the individual expressing that principle in the attitudes which he exhibits to others in his contacts with them.

Jesus was the Master of His ethic and knew when and how to apply it. We are making the fatal assumption that if we teach the ethic, those to whom we teach it will automatically become masters of the ethic and know how and when to apply it.

We emphasize personal righteousness and rightly so, but even the most righteous person needs to be taught how to express the Christian ethic in his contacts with others so as

not to bring resentment against the ethic he seeks to express.

It seems to me we should do the following:

(1) Teach an understanding of the social situations to which I have referred and an appreciation of the way in which what the individual does in any such situation contributes to the climate of opinion of the community of which the individual is a part.

(2) Teach the techniques for the reformation of an evil situation into a good social situation. This should be done by setting up a moot social situation and having a class propose the manner in which the individual should express the particular phase of the Christian ethic appropriate to that moot situation. The new technique of role playing, socio-drama and psycho-drama could be used as teaching procedures for such purpose.

Our object should be first to teach a person to recognize immediately when a social situation in which he finds himself becomes filled with evil either by the secular being placed above the religious or by the violation of some phase of the Christian ethic. Our object should be secondly to have so drilled a person in the technique of reforming evil social situations that that person can put into immediate use a procedure which will either establish the primacy of the religious over the secular or will demonstrate the Christian ethic in the spirit of that ethic so as not to cause resentment against the ethic.

Let me illustrate by a true story how this could have been done. A friend of mine was in the smoking compartment of a Pullman car one time. Some time after the train had made a stop another man came into the compartment and joined the group. As soon as he could get a chance to speak, this man did just what Mr. Jones did in the luncheon group. He violently condemned all Jews. When he stopped another man in the group told a story to the same effect.

The stage was all set for a "hate" session against the Jews. After the second man had spoken, my friend got the floor and told a story about a Jew but in his story the Jew was appreciated, not denounced—the Jew was shown to have done the nice and generous thing in a specific situation. My friend told two such stories. What happened after

he had finished the second of these stories? Did the group go back to lambasting Jews generally and unthinkingly? No! When my friend was through another man in the group told a story in praise of the Jew, so did a second and a third. In the end the man who came into the compartment and the first man to follow him were the only two to speak of the Jew slightly and with condemnation. My friend had "reformed" an evil social situation into a good social situation and had done it without causing resentment against the Christian ethic of love. Of course, the man who came into the compartment in an emotional tempest against the Jews was not "converted"—a deep seated emotion is not lost as easily as that—but undoubtedly he was in a cooler frame of mind when the meeting broke up than he was when he joined the group and certainly the others did not leave with their feelings roused against the Jews. Little, if any, of the poison of intolerance and prejudice spread from that meeting.

But there is one significant fact I must disclose about this story. My friend was an ordained minister. He was therefore prepared to express the Christian ethic in a situation such as the one in which he found himself. Could the average layman have done the same thing and as effectively? I do not think so.

No lesson material illustrating a phase of the Christian ethic should be considered as complete unless it includes a moot social situation around which the class engages in a discussion of the best procedure by which to express that aspect of the Christian ethic without causing resentment to the ethic.

Here is a way to relate religion to life. Life presents to each person a multitude of social situations of the kind I have described. Moot social situations by the hundreds covering every aspect of life can be devised involving in many and varied ways every phase of the Christian ethic. These moot situations should be presented so frequently that those who attend our church schools would virtually be drilled in the matter of expressing the Christian ethic.

I am not making a suggestion merely for

adults. Youth and children face social situations too and need the training I am suggesting just as well as adults.

I think you will see that what I am proposing would make every church member individually a missionary for Christ and His Way of Life. Gone from each church member, who receives the teachings to which I have referred, would be the double lack of a sense of direction and a definite function to perform as a Christian. This teaching would give Christians a vivid sense of something to do and feel together. It would produce a sense of a common fellowship devoted to common activities towards common ends and from this a feeling of cohesion which would give the church an enduring vitality. Individual righteousness would have its counterpart in an effective participation in an actual and recognized group righteousness. The worm in our culture today is an atomism which causes each person to live unto and for himself. The teaching which I am urging would be the D.D.T. for this worm so far as Christians are concerned.

We need a new approach towards the inseparable questions of the individual and society. All that I have read on that subject seems to deal mainly with the effect of society upon the individual and but little with the effect of the individual upon society. Changes in society and in culture are considered historically and recorded and studied as the result of impersonal movements. Yet society is but a collection of individuals. People make society what it was yesterday, they make it what it is today and they—and they only—will make it what it is to be tomorrow. We need a thoroughgoing study of the techniques by which people can change society, its culture and its climate of opinion.

The world can be changed. The eighteenth century opened in England in immorality and hopeless cynicism—the classes were involved in bestiality, the masses in brutality—idealism was scorned even worse than today, and patriotism was a matter for scoffing. Yet the elder Pitt raised England to a patriotic fervor unequalled and Wesley roused her to a religious ideal that only recently has waned. When lay people are taught not merely the

Christian ethic but the way to express the ethic effectively in the spirit of the ethic they will be able to make religion function in the society we call America and thereby determine the values upon which the whole of our national life in all its phases shall be built.

After all, the individual is the dX of Society. When an engineer wants to know something about a complex body he imagines a small particle of that body which he designates dX . He then finds out all he can about that small particle and constructs an equation to express that knowledge. He then solves that equation for X , the whole complex body. I am arguing that we find out all we can about the relation between the individual and society in the terms of the influence of the individual upon Society. As we gain that knowledge we will gain power to change Society.

I do not believe that religion is uprooted in our society. On the contrary I believe that America today is more conscious of religion than at any previous time. We complain that life has been secularized and console ourselves that once it was Christian. I ask in what way was it Christian? Was the Victorian era Christian? The past we so admire was largely sham, in reality it had little more than a veneer of religion. It was the day of religious intolerance and persecution—both a denial of the ethic of love. It was the day when the successful businessman paraded his religion on all occasions and made a great show of piety but during the week ground his employees under an iron heel. It was a day when the father who publicly walked to church with his family on Sunday was a tyrant in his home, browbeating his wife and bullying his children. It was a time of great wealth for some and dire poverty for others with little national concern for the latter. It was the day of witnessing to one's personal religion but also a day when much of such witnessing was not ac-

companied by a real living of the Christian ethic. Such a day had to go—it is good for religion that it went. The field is clear for A Christian Citizenry—the lay members of our churches trained to witness to the Christian ethic in this spirit of that ethic in the social situations in which they find themselves in person to person contact with one or more other persons.

Studies have shown that there are two major factors in the formation of public opinion: (1) face to face contact between individuals; (2) the lines of friendship and trust between individuals. I submit this discovery proves the significance and power of the Christian witnessing in the social situations in which he finds himself and equipped to reform an evil social situation into a good social situation.

I also submit that if we give such training for the next 25 years and succeed in making just 10 per cent of our churches into effective witnessing missionaries of the character I have described there will be a noticeable change in the climate of opinion of our beloved America and the children of that generation of the future will not be under an influence so strongly subversive of religious values as are the children of today.

It has been said that the world is waiting either for a great reformer or a multitude of small reformers. I do not believe it is a matter of "either—or" but a matter of "both—and." I believe the Great Reformer has come—Jesus Christ himself. The world is now waiting for the multitudes of small reformers—the members of our churches trained in witnessing to the ethic which the Great Reformer has given us. We must set about that training. If we do, we shall be producing religious persons having the power to affect the society of which they are a part; to make the Christian ethic evident in the climate of opinion of that society. We shall be on our way to reclaiming our century through Christian teaching.

IV

Religion and the Democratic Society OF THE FUTURE

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MR. WEST IN his article emphasized the possibilities of a religious person in commanding religion to others by the way he acts in un-Christian situations. It is my function to deal with the structure of our life in relation to which religious persons must carry on the activities which Mr. West discussed. For individuals to accept the role Mr. West outlined is important both in influencing other individuals and in having some effect upon the situation itself, but the whole structure of life is not basically affected by such individual action. My topic involves the consideration of the relation of religion to the structure of society, and by implication the role of religious persons in the reconstruction of our common life so that the values which Mr. West emphasized are more fully embodied in the social order itself.

Democracy

The assumption of the topic is that the society of the future should be a democratic society. Certainly it is true that this arrangement of human life, as compared with any form of society which has up to the present been developed, most nearly embodies the values which Mr. West assumed in his paper as important. A democratic arrangement is based upon a belief in people as people without reference to national origin, economic status or personal ability. There cannot be democracy unless there is belief in the possibilities of just plain people. This is more than a sentimental belief in the worth of folks which is sometimes found in autocratic regimes. It is a belief that the people have the possibility of being trusted to manage

their own affairs. In totalitarian regimes there is a basic distrust of people. The dictator, whether he be in government or be parent, teacher or minister, must make the decisions for the people and manage their affairs for them because basically they cannot be trusted to manage their own affairs. Democracy does not fully prevail unless the rank and file of people have the opportunity to participate responsibly and cooperatively, in proportion to their ability and maturity in the management of any area of life of which they are a part. This principle is applicable not only to government but also to families, schools, churches, business and industry and all other organized forms of life. This participation involves deciding what shall be done, carrying out the decision and evaluating the consequences of action. It includes obligations as well as rights.

Democracy is more than an individualistic conception. It is a social arrangement in which life is managed for the welfare of people. In a democracy the welfare of all is the concern of each person and the welfare of each person is the concern of all. This principle has been increasingly applied in recent years in government as responsibility has been taken by the government for the welfare of individuals in sickness, unemployment and the like.

It must be evident that if we apply these criteria of democracy to our society whether in home, school, church, community, or nation, we are only partially democratic. The worth of people as people is not fully recognized. Discriminations on the bases of race or color or economic status persist, even in

churches. Certain parts of our population have special privileges because of family origin, racial stock, or economic status. More than this, the opportunity of people to participate responsibly in the management of the life of which they are a part is limited. In many aspects of life where the needs of people are recognized, there is benevolent autocracy. This situation is found especially in families and schools where those in responsible positions attempt to provide arrangements which they consider best for the children and young people involved, but the children and young people themselves have little or no voice in determining these arrangements. Upon the whole, where participation is provided, it is through elected representatives. Our government is representative, and thus not fully democratic. This limitation upon the people's participation was established by our founding fathers because they were fearful of what might happen to this new experiment in government if the people were given complete control. Even for the election of President the provision was made to choose electors who would select the President. In most social agencies, churches and similar organizations the arrangement is still representative. Boards, councils or similar bodies are elected to do the planning for the rank and file of the membership. We shall not be fully democratic until we move from representative government to arrangements under which the people have more direct opportunities than at present for managing their affairs.

If we apply the criterion that life in a democratic society would be arranged in the interest of the welfare of all, it is evident that our society is only semi-democratic. We are still in the pressure group and collective bargaining stage. This is evident in our national and state and municipal governments and even in an international organization like the United Nations. Individual groupings bring pressure for their own interests with small attention to the needs of other groupings or to that which would be best for the common welfare. This is evidenced also in industry, in collective bargaining where attention is focused by manage-

ment and labor upon its respective interests, and the effort is made to secure some adjustment through bargaining about these rival concerns. The welfare of the public scarcely ever enters into the picture. Even in social agencies, churches and other institutions, groupings with special interests bring pressures to bear. In turn these institutions tend to become pressure groups, looking after their own important concerns without consideration of the effect upon the public welfare. We shall not be fully democratic until we move beyond the pressure group and the collective bargaining stage. In industry, for example, this would mean that the welfare of all would be the dominating concern, and the effort would be made to find that settlement of disputes which would be fair to management and labor but would, at the same time, be in the public interest.

It must be evident from the discussion thus far that if we had a democratic arrangement of life, in which because of basic belief in human beings the rank and file of people had the opportunity to participate responsibly in the life of which they are a part and in which the welfare of all was the dominating concern, the very structure of the society would be such that the problems Mr. West outlined in his article would not be faced in such critical fashion as was the case in the incidents he gave. In a democratic arrangement of life, the discriminations and inequities which cause so much difficulty at present would be more nearly eliminated than they are at present.

Religion

The other part of my topic concerns religion. The question is this: Is religion a support for a democratic society? The answer inevitably must be that it depends upon the kind of religion. Religion has at times given support to discriminations and inequities. Some religion has sanctioned an autocratic form of life. If the reign of God is identified with the authority of a dictator, be he parent, teacher, minister, or ruler, religion becomes the support of an autocratic rather than a democratic way of life.

The assumption in the topic seems to be that a society which embodies religious

values and fosters a religious way of life would be a democratic society. The fact that in the Bible the terminology of the monarchical arrangements of the time are followed and the hopes of religious people are designated in terms of the "Kingdom" or "Reign" of God has sometimes led people to identify the Hebrew and Christian religions with autocratic interpretations of a ruler or King. But in drawing such a conclusion there is failure to recognize the evidences in biblical history, even within the framework of monarchical political arrangements, of points of emphasis which we now designate as democratic. It is impossible in a brief paper to go into this question fully, and there is danger that unwarranted conclusions will be drawn about the biblical record, but an examination of the Bible does seem to show that roots of democracy are found in the Old and New Testament.

The people according to the Old Testament record seem to have had a great deal to say as to who would be their rulers. Saul and David were both the people's choice. (See I Samuel 11:15, II Samuel 2:4 and 5:1-3). The restlessness among the people growing out of Solomon's extravagant rule was so great, particularly in the northern section of the country, that Rehoboam, Solomon's successor, felt it necessary to try to ensure allegiance by journeying to Shechem. The masses of the people who met him there demanded reform as the price of allegiance, and when Rehoboam finally replied arrogantly that he would be a worse taskmaster than his father, Israel rebelled and set up its own government under Jeroboam. The militarization of the northern kingdom under Omri because of the threat of foreign powers and the continuance of this policy under Ahab, who contracted both a foreign alliance and a foreign marriage, resulted in inequities similar to those of Solomon's reign. These were condemned by Elijah and at the instigation of Elisha, Jehu led a people's revolution and established a new dynasty. The Josiah reforms in the southern kingdom were instigated by the prophets but according to the Old Testament were adopted by the people. The king and the congregation of Judah met

to hear the reading of the Law and the King and the people pledged themselves to follow the Law in their life arrangements and in their worship. These examples from Old Testament history show the evidences of the will of the people even under monarchical arrangements.

The Hebrew people were originally semi-nomadic groups in which life was arranged on a patriarchal basis. There were many jealousies, rivalries, discriminations and inequities such as develop in families, but the basic structure was one in which all things were held in common and in which the welfare of the whole group and of all of its members was a major concern. When the Hebrews came into the Promised Land they found there the Amorites who had developed a commercial civilization of buying and selling with the attendant results that the society was divided into rich and poor. The big issue of the Old Testament around the idea of Mishpat or justice was whether these injustices and inequities were to be tolerated. Jahweh is set forth in the Old Testament particularly by the Prophets as being on the side of justice, interested in the poor and in the elimination of these inequities whereas the Baals or gods of the land are described as countenancing the special privilege of the rich as against the suffering of the poor. The issue of Mishpat in the Old Testament is basically a democratic issue, even though government was developed on a monarchical form. In the later prophets there is developed the conception not only of justice but also of mercy and in such sections as the Servant Passages in Isaiah suffering for the redemption of the people is emphasized.

Jesus' attitude toward the people, as interpreted in the Synoptic Gospels, is in the succession of the Old Testament prophets. According to Luke's Gospel, he stated his mission in terms of the vision in Second Isaiah of preaching the Gospel to the poor, proclaiming release for captives, recovery of sight for the blind, setting free the oppressed, and proclaiming the Lord's year of favor. He transcended the racial and class discriminations of his day at personal cost to himself. He associated with the outcasts

and defended his action because his mission was to the lost. Basic to his ministry was his concern for and belief in people. In response to his mediation of God's concern for human life people found new hope. He trusted the movement inaugurated in his name to unlettered fishermen and other representatives of the common people. The early church, as described in Acts, tried the experiment of a Christian society in which no one was in need, because those who had shared with those who had not. While the exact form of the arrangements did not persist, it represented the spirit of the Christian movement.

The Hebrew and Christian religions seem to give support to the tenets of a democratic way of life. The Kingdom or Reign of God which has been the hope of Jews and Christians is not to be identified with democracy; but it certainly seems an arrangement of life which embodies the values emphasized in the Kingdom of God more nearly than any form of human society which has thus far been envisaged. It represents not just "natural" rights and obligations, but these have religious foundations. The reign of God on earth is envisioned not as the rule of an autocratic monarch but the dispensation of a loving father. The family of God is the ideal cherished by those of the Hebrew-Christian tradition. In a true family, the welfare of each member, and especially of the youngest and weakest, is the concern of all

the family, and the welfare of the family as a whole is the concern of all its members.

If organized religion in 1950 is to be a support of the democratic society of the future, it must do more than preach the idealism of religion. It must seek to develop in the life of the church and synagogue and their allied agencies democratic arrangements and practices. Those of the Jewish and the Christian faith have direct control over two aspects of our common life—the home and the church. If they wish to foster a democratic way of life, they will see to it that homes and churches are set up on a democratic basis so there is opportunity to participate responsibly and cooperatively in their life.

If organized religion is to be a support for the democratic society of the future, it will go beyond the practice of democracy in the restricted areas over which it has control. It will seek to help its members face the issues of democracy as they are found in our common life in school, in communities, in municipalities, in industrial relations, in inter-racial practices and in national and international affairs. It will also give support to those developments which would further democracy, such developments as fair employment practices, civil rights, and the like. In other words, religion which will support democracy must be an active rather than a passive form of religion.

OF THE 81,862,328 PERSONS whose names now on U. S. church rolls, 48,674,823 belong to Protestant churches, which registered an over-all net gain of 1,368,367 members (almost 2.9 per cent) according to the 1950 survey conducted by *Christian Herald*.

Members of the Roman Catholic faith account for 26,718,343—an increase of 642,646 or a gain of about two per cent during the year reported.

Protestantism's major strength is still predominantly in its larger denominations. The top twelve which report memberships of more than a million each, account for seventy-seven per cent of the total. And in the first thirty-one, each with numerical strength above 200,000, will be found ninety-five percent of the entire membership reported by the 222 denominations.

Topping the list of those adding the most members is the Southern Baptist Convention, with a reported increase of 269,284. Having chalked up an average gain of better than 200,000 per annum for several years in the recent past, Southern Baptists are probably the fastest growing of all the larger denominations.

The next largest gain for the one year was made by the African Methodist Episcopal Church, with an increase of 249,723.

Protestantism's largest single denomination, the Methodists managed a net increase of only 141,507.

The Churches of Christ, with their main strength in the South, are another group making rapid headway. Their gain since last report was 132,028 members.

Presbyterian, USA registered an impressive gain of 71,713. The Protestant Episcopal Church is another consistent gainer, in 1949 bettering its record of the two previous years by adding 69,719 members.

New Light ON THE NEEDS OF ADOLESCENTS

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THIS IS NOT a technical study of adolescent behavior based on original investigation; it is an effort to review some recent trends in the study of adolescents in order to make the young people's programs of our churches more realistic. I am writing particularly for those who have responsibility for preparing printed curriculum materials for youth groups or who are faced with the problem of selecting suitable program resources for a local youth program. A number of practical questions come to mind:

How can we relate our curriculum materials (particularly at the high school and older youth levels) to the real interests and needs of adolescents, viewed from the perspective of our Christian faith?

What kinds of material should we be putting into the hands of teachers in the church school and leaders of young people's groups so that they will be better prepared to understand adolescents and guide them into meaningful Christian experience?

If we want to relate the curriculum of Christian education to the real needs of youth, how shall we use the Bible and other source materials dealing with the past so that they will seem relevant to the present experiences of young people? (The assumption here is that much of what we are doing now in the churches is irrelevant to the real needs of youth.) In our desire to deal with contemporary needs and trends, what place is there for the subject matter of our Christian faith and heritage?

Trends in the Study of Adolescents

Serious study of adolescence is only about fifty years old, a twentieth century phenomenon. The two persons who probably did most to stimulate this study in earlier years of this century were G. Stanley Hall and Sigmund Freud. The influence of these men is still felt although their limitations are now

more clearly recognized. In attempting to characterize the trends in studies of adolescents during this period, we must limit ourselves to a few summary statements.

In these fifty years we have gone beyond broad generalizations about adolescence to a recognition of individual differences. We are less likely to set a definite age for puberty because we know that physical changes are often either early or delayed. We put less emphasis on the normality of a conversion experience in early adolescence. We know now that the period of storm and stress which G. Stanley Hall featured is not acute for all adolescents.

"Adolescence is a new birth, for the higher and more completely human traits are now born . . . Development is less gradual and more saltatory, suggestive of some ancient period of storm and stress when old moorings were broken and a higher level attained . . . Important functions previously non-existent arise . . . Every step of the upward way is strewn with wreckage of body, mind and morals . . . There are new repulsions felt toward home and school, and truancy and runaways abound. The social instincts undergo sudden unfoldment and the new life of love awakens. It is the age of sentiment and of religion, of rapid fluctuation of mood, and the world seems strange and new. Interest in adult life and in vocations develops. Youth awakes to a new world and understands neither it nor himself . . .¹

Similarly, we put less stress now on marked stages of development in adolescence and more on the continuity of experience. The recapitulation theory of G. Stanley Hall has been relegated to the museum of dated hypotheses but vestiges of its influence may still be seen in the organization of schools

¹Quoted by Charlotte M. Fleming, *Adolescence*, International Universities Press, 1949, pp. 36-37.

and youth agencies. On the other hand, although much of Freud's metaphysics is now discounted, the profound effect of early childhood experience on adolescent behavior is taken for granted.

It is clear also that psychologists are less prone now to concentrate on the process of maturation and unfolding "from within" and to center attention on social situations confronting adolescents and on the social context of their behavior. In other words, there is a distinct trend to put less stress on instincts and more on relationships. The social psychologist is now having his innings.

One expression of this emphasis is the attention that has been given to group experience since the early 1920's. More detailed analysis of group experience led to the rise of the group work approach in the 1930's. The stress here is on interpersonal relations, on group experience as a factor in individual growth. A new lingo has developed in the 1940's around the science of group dynamics with talk of goal-setting, ego-involvement, changing patterns of relationship, and so on.

Another illustration of the current sociological trend in adolescent psychology is a series of studies of the larger social environment. The American Youth Commission delved into the prewar employment situation, charted population trends, tested attitudes of youth toward war and religion. More recently a Canadian Youth Commission completed a similar series of studies, this time in the light of war experience.

Drawing a still larger circle, anthropologists have been busy studying adolescents in comparative cultural settings.

As an illustration of the value that may come from such anthropological studies some recent comments by Dr. Margaret Mead on dating customs are illuminating:

Dating is part of the competitive game in which boys and girls demonstrate their popularity by being seen with popular members of the other sex. Dating is a game: girls have to be asked, boys have to ask, both must dress correctly according to the adolescent styles of the moment. The date must be conducted in some way so that it can be known to the rest of the group; otherwise it doesn't count.

The relationship between a male and female is situational rather than highly personal. The boy who longs for a date is not longing for a girl. He is longing to be in a situation, mainly public, where he will be seen by others to have a girl, and the right kind of girl, who dresses well and pays attention.

Viewed from the standpoint of another culture, one gets a picture of a people, especially a youth group, who are tremendously preoccupied with sex, whose only interest in life is love and whose definition of love is purely physical. Yet this seems to be an enormous misstatement. Rather, this continuous emphasis on sexually relevant physical appearance is an outcome of using this boy-girl game as the model for success and popularity in adolescence.²

Of special significance as a further illustration of the current inter-relation between psychological and sociological studies of adolescent behavior is *Elmtown's Youth*, a 500-page case study of a small midwestern town.³ For the sake of those who have not read the fascinating report of this intensive research, we present a summary of its findings.

The sub-title of the book is "The Impact of Social Classes on Adolescents." The focus was on adolescents of high school age; that is, all young people in this town who graduated from the 8th grade between certain years and should have been in high school. There were 735 individuals, mostly aged 14 to 17, almost equally divided between boys and girls of whom 47 per cent proved to be out of school.

After some months Dr. Hollingshead formulated his problem in these words:

I will study the social behavior of all high-school aged boys and girls, whether they are in school or not, to see if their activities are related to their family backgrounds.

His findings proved beyond doubt that there is a definite class structure in Elmtown. He presents abundant evidence of the existence of five classes and has gathered with meticulous care the ratings of families that fall into these five categories. Class I is a

²Margaret Mead, *Male and Female*. Morrow, 1949. Adapted from Chapter XIV.

³August Hollingshead, *Elmtown's Youth*. John Wiley. 1949.

small number of upper class families. Class II is upper middle; Class III, lower middle. All agree that there is a "lower" class but usually distinctions were made between the "good" lower class (IV) and the lowest or "worthless" group (V). These classes differ in occupations, social life, church and school relationships, and above all in prestige. The researcher noted some inconsistency here: officially all leaders in the community denied that there is a class system in Elmtown; but in practice and in private conversation they not only admitted the presence of classes but indicated by their own conversation the varying status of each group.

There is a functional relationship between the class position of an adolescent's family and his social behavior in the community. Those young people who come from different "layers" of social life follow different behavior patterns. These patterns are due to the home conditions, the way an adolescent behaves in school, church, recreation and general group life. This is not news. But seldom have we recognized so clearly that the home itself is conditioned by the class structure. Here is the main source of the adolescent's concepts of right and wrong, of things accepted and things tabooed. It is particularly easy to distinguish between the attitudes and standards of those in Classes I to III and those in Classes IV and V. For example, none of the Class I young people had left school, whereas 89 per cent of those in Class V were not in school. The percentage of non-participation in church activities by Class II young people was 26; of Class V youth, 81. There are marked differences in the sex and dating behavior of the classes. There is of course a striking difference also in the amount of delinquency.

The clique is a powerful agent of social control for the adolescent. The clique is a small, informal group numbering from two to twenty in which there are intimate relationships. Young people do things together. They have a common set of values, strong emotional attachments. There is a strong tendency to uniformity of thought and action within the clique. The standards of these informal groups are more powerful

often than those of parents, certainly more powerful usually than those of the school and the church. This is the "peer culture" of which sociologists speak. The opinions and approval of one's mates count more at this stage than anything else in the world. The young people have labels for the three types of groups in the class structure: the elite, the "good kids" and the "grubby gang."

Religious behavior is closely related to the social structure. Participation in the church is accepted pretty much as a normal part of what is respectable in society. The church is a community facility like the school, the corner drug store and the bowling alley. Religious beliefs are quite vague and dimly related to conduct. Seven out of eight are not troubled by questions about religion. Religion is a compelling experience to not more than ten per cent of these young people.

The church youth groups are affected by the class system. Most of these groups are run by Class II and III young people, often by particular cliques. There is a barrier between ministers and adolescent. The ministers of Elmtown do not know what young people are thinking and the young people carefully preserve this gap. There is a conspiracy of silence about much of youth behavior.

Implications for the Curriculum

The author of *Elmtown's Youth* makes no specific recommendations for school or church. He simply makes the observation that aspects of our culture that perpetuate the class system will have to be changed if our American creed of equality of opportunity is to be taken seriously. What are the implications of this and other studies for the religious educator?

One comes reluctantly to the conclusion that much of what we are doing in our church schools and young people's groups today is irrelevant to the real interests and needs of adolescents. Although the majority of young people from Protestant homes are related to the church in one way or another, for all too few does church experience have a vital place in their thinking. The least we can do is to test our curriculum materials for young

people and see to what extent they are organized to give adolescents an orientation to the three following needs which appear to be basic:

1. *Understanding one's self and one's society.*

Young people need help in facing the facts about themselves, their parents, their community, their society. Why do they do the things they do? Why these sudden physical changes, these upsetting emotional drives? Our younger daughter at the age of thirteen, when reprimanded for some erratic behavior, remarked "Well, I guess I'm going through one of those stages." Perhaps this was only a rationalization but at least it reflected a wholesome objectivity. What is needed, of course, is not morbid introspection nor abnormal self-depreciation but to become reasonably objective about one's failures and aspirations, realizing that these are the common problems and experiences of an adolescent.

It does no harm to young people to understand why it is so hard to get along with their mates or their elders, nor to get a realistic insight into the structures and tensions of their own community, nor to know what to expect from the kind of world in which they are destined to live. Dr. Hollingshead is very blunt about the lack of such orientation for the young people of Elmwood:

"The few services which the community provides emphasize protection from knowledge about the inner workings of adult society rather than orientation to it. By segregating young people into special institutions, such as the school, Sunday School, and later into youth organizations such as Boy Scouts and Girl Scouts for a few hours each week, adults apparently hope that the adolescent will be spared the shock of learning the contradictions in the culture. At the same time, they believe that these institutions are building a mysterious something variously called "citizenship," "leadership," "or character" which will keep the boy or girl from being "tempted" by the "pleasures" of adult life. Thus, the youth-training institutions provided by the culture are essentially negative in their objectives,

for they segregate adolescents from the real world that adults know and function in. By trying to keep the maturing child ignorant of this world of conflict and contradictions, adults think they are keeping him "pure."⁴

2. *Setting goals and undertaking responsibilities.*

In our industrialized society adolescence is prolonged far beyond the transition from childhood to adulthood in more primitive societies. This extension of adolescence is somewhat artificial from the standpoint of biological development and productive capacity, but it presents a great opportunity to help young people get ready for adult responsibilities. Hence the importance of providing for our youth experiences in making decisions: through student government, responsible partnerships in church affairs, participation in civic enterprises. This is the time obviously for a facing of vocational decisions based not only on occupational information and personality analysis but on a sense of Christian purpose. Most important of all, from the standpoint of basic adolescent drives, is the assuming of responsibility for homemaking with all the implications for courtship and premarital sex behavior. Curriculum makers must see to it that the fund of energy and idealism characteristic of adolescence is not wasted.

3. *Developing a framework of standards and convictions.*

Not only does an adolescent need to work things out for himself but he needs also something to hold to and be guided by. Amid all the confusion of our times young people are groping for a coherent structure of beliefs and guiding principles which will help them achieve a measure of inner security.

In seeking to meet these needs of adolescents the worker with youth must draw not only upon contemporary experience but upon literature and history. The Bible itself may come alive for the adolescent when the social life and personal relationships of a particular period are reconstructed in terms of persistent human problems. Other cultures

⁴Ibid, p. 149.

may be fascinating when seen in comparison with or contrast to presentday experiences and behavior patterns. The Old and New Testaments and the history of the Christian Church become then not so much information to be mastered, but rich source material to help young people work out their own standards and convictions. Adjustment of an adolescent to his environment and culture is not enough. The objective of Christian education is not simply to help young people get along in their present social setting but to inspire them to bring about improvements in that setting. The more one under-

stands his own desires and frustrations, the more he knows about the conflicts and inconsistencies of his own society, the better he should be equipped to feel the need of the resources of the Christian Gospel and to dedicate himself to creative participation in the Christian enterprise of personal and social reconstruction. As the adolescent, within a setting of Christian fellowship in home and church, catches the spirit of the social and religious pioneer, the more truly he will find a satisfying and effective place in the Christian Movement.

THE CONSTITUTING CONVENTION of the National Council of the Churches of Christ in the U. S. A. at Cleveland, Nov. 28-Dec. 1, is expected to be the greatest interdenominational convocation of the churches of the United States ever held, religious leaders predict. In numbers, it is anticipated that it will surpass the inter-denominational meetings at Amsterdam, Holland, two years ago when the World Council of Churches was constituted by 1,500 men and women.

In addition to official delegates and alternates of the 27 communions, the planning committee has invited the denominations to send 5,000 visiting delegates, including clergy and laity, from hundreds of communities in every state in the union. The visiting delegates will be selected by national, state and local committees with due regard to geographical and denominational distribution.

The National Council will be formed by eight national, interdenominational agencies with a long record of promoting Christian cooperation in such areas as race relations, home and foreign missions, international affairs, Christian education and evangelism. These agencies are: Federal Council of the Churches of Christ in America, Foreign Missions Conference of North America, Home Missions Council of North America, International Council of Religious Education, Missionary Education Movement of the U. S. and Canada, National Protestant Council on Higher Education, United Council of Church Women, and United Stewardship Council.

Several other interdenominational agencies, including Church World Service and the Protestant Radio Commission, will also become departments in the National Council.

The 27 constituting communions are: African Methodist Episcopal Church, African Methodist Episcopal Zion Church, American Baptist Convention, Augustana Lutheran Church, Church of the Brethren, Colored Methodist Episcopal Church, Congregational Christian Churches, Czech Moravian Brethren, Danish Evangelical Lutheran Church, Disciples of Christ, Evangelical and Reformed Church, Evangelical United Brethren Church, Friends — Five Years Meeting, Friends of Philadelphia and Vicinity, Methodist Church, Moravian Church in America, National Baptist Convention, U. S. A., Inc., Presbyterian Church in the U. S., Presbyterian Church in the U. S. A., Protestant Episcopal Church, Reformed Church in America, Roumanian Orthodox Church, Russian Orthodox Church, Seventh Day Baptists, Syrian Antiochian Orthodox Church, Ukrainian Orthodox Church of America, and United Presbyterian Church of N. A.

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THE FIRST OF A SERIES of advanced courses in Orthodox theology for women was begun during the academic year of 1949-50 in Paris. Two courses are planned for next year, a repeat of the course just finished and a continuation of it for second year students.

Lectures of the course, which is scheduled for evening classes, covered Old and New Testaments, dogmatics, general church history, apologetics, moral theology, liturgical theory, transcripts of archives, psychology and pedagogy, as well as a special course dealing with the service rendered by women to the Church.

Gains for Religious Education FROM RECENT RESEARCH

WESNER FALLAW

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I

WE ARE LOOKING for gains—which, in this case I fear, mean my personal and admittedly biased choice of what constitutes advances for religious education. I am concerned with what I judge to be either fresh or little known information and with discovery of items of possible interest to educationally minded persons in the field of religion. I am not concerned here with mere studies, or with projected programs which relate primarily to limited and specific professional undertakings in particular localities or denominations. I quite realize that plans and projects designed to advance professional work in religious education may have, and often do have, a wider application than a particular program may seem to offer. Also, I realize that a general gain may lie, almost hidden, in some project developed for a definite locality. But I am looking for evidence within American Protestantism that is more generally useful, widely interesting and helpful.

It is perhaps unnecessary to define sharply the difference between a study and a piece of research, but it seems obvious that research involves a more comprehensive and prolonged undertaking than a study. Actually, whether you examine studies or researches, you may be forced to the opinion that many of them are rather limited in conception, in procedure and in the significance of their findings. Indeed I am prepared to observe, neither with acidity nor with disdain that some so-called "findings" are either new only to their latest author, or, worse, they are but unsubstantiated re-assertions of what was asserted at the outset of the "study."

The word "recent" in our topic will refer to research abstracts published in the years 1948 and 1949. By courtesy of the ICRC I

have secured doctoral abstracts for these years, numbers of which were published in *Religious Education*. There are two reasons why an adequate report—one that might faithfully fulfill the promise of the subject, "Gains for Religious Education from Recent Research"—simply could not rely wholly on these abstracts: (1) they do not include such significant findings for religionists as those turned up by the Committee on Human Development of the University of Chicago; (2) the abstracts available to me are neither the whole of those in the ICRC offices nor, it may be assumed, can mere abstracts do justice to the full stories of the research from which they have been drawn.

In short, I am saying that the topic before us really deserves thorough research about the research; and though it will shortly be evident that my next statement is unnecessary, I am confessing that I have not done the necessary research.

This is not the place to point out the gains for religious education from the work of the Committee on Human Development. But I do have a feeling pretty close of a conviction that the two recent books, "Elmtown's Youth" (Hollingshead) and "Adolescent Character and Personality" (Havighurst and Taba), constitute greater gain for us than almost any selected portion of doctoral abstracts specifically in religious education. Whether this is true or not, is, I trust, beside the point; for I must pass to the task of pointing to items in certain of these abstracts which I daresay, are less well known to most of you than are the findings of Hollingshead, Havighurst and Taba. And I shall seek to do so by stressing the favorable side of the story as it appears to me. I am not judging the value of the researches; rather I simply stress what seem to be welcome findings which we may

account as gain and, in conclusion, I voice a few contrary observations.

A gain for Religious Education is realized when reliable answers are given—by valid research—to questions which have to be dealt with before adequate knowledge and intelligent procedure can characterize that part of the field of religion of immediate concern.

II

At least partial and helpful answers, from my point of view, are given by recent research to the following nine questions:

1. *Can religion be taught objectively in Public Education, as is argued by the Committee on Religion and Education of the American Council on Education?*

On the basis of his selected materials and his development of procedures for grades 1-12 inclusive, Virgil Henry says yes. He takes his answer from the reaction of more than 300 educators in the South, Middle West, and New York City, to whom he explained his plan by means of personal conferences and extensive correspondence. Mr. Henry's thesis is titled "The Objective Study of Religion as a Function of Public Education." It is a Teachers College product. His book, "The Place of Religion In Public Schools," has just been published by Harpers. Apparently the author is fully dedicated to inaugurating a comprehensive study of religion in the public schools, convinced as he is that—though attended by certain dangers—the job is possible.

2. *Are the Closely Graded lesson materials (used mainly by Methodists) educationally sound, in light of what is known about how children learn and on the basis of the exhaustive studies made by Gesell and Associates?*

At Boston University School of Theology, Miss Mary Esther Anderson addresses herself to this question in "Analysis of the Closely Graded Lessons for Children in the Light of the Laws of Growth." The author concludes that story-telling is too much relied upon for primary children, nine- and ten-year olds do not find their moral problems dealt with specifically enough in the lesson materials, unlike Gesell the writers for the

kindergarten seem to think that the child has a sense of good and bad; but despite these and other faults the lessons are based on an understanding of the child's needs from stage to stage of his growth, so says Miss Anderson.

3. *How valuable are the Leadership Education Schools, "as currently standardized by the ICRC as a means for training church leaders?"*

At Teachers College, Floy S. Hyde chose as her title "Protestant Leadership Education Schools." On the asset side of the ledger she finds significant interdenominational co-operation and careful administrative and teaching provisions, together with an effort at supervision and maintenance of standards through requirements for accreditation. But, so far as the year 1945 in New York City discloses, the liabilities of the schools for leadership education are many. A main deficiency lies in the general nature of the content courses. Courses should provide specific help as do workshop procedures. Miss Hyde finds that the students want observation, coaching and workshop training. Her conclusion is that the Third Series courses offer promise of fruitful development away from the traditional kind of courses found in schools of leadership education.

4. *How are new members won for Protestant Churches—won as distinguished from enrolled by cultural processes?*

At the University of Pittsburg, John H. Shope reports the results of his research under the title, "The Agencies and Techniques Used for Winning New Members For the Protestant Churches in Allegheny County, Pennsylvania, in 1947." In the order of their effectiveness seven agencies contributed to winning members: "(1) the friendliness of individual lay members; (2) the pastoral staff; (3-4) the subsidiary organizations including the educational system of the church; (5) preaching the Word of God; (6) evangelistic visitation campaigns of the church; (7) forms of church publicity.

5. *Are Visual Education methods more widely needed to improve the teaching of the Bible?*

B. F. Jackson, Jr., in his study at Yale Divinity School, entitled: "Film Strips and

Sound Motion Pictures in Teaching High School Bible," found a 38.52 per cent gain by use of motion pictures; film strips showed a gain of 24.51 per cent. These statistics were derived from the usual use of control groups and selected measuring devices; they refer to Bible content. In change of attitudes, motion pictures made no statistically significant contribution, but film strips did better. In the groups which used visual aids there was improved learning of both visual and non-visual material. Mr. Jackson concludes that visual aids, especially motion pictures and film strips, ought to be more widely used.

6. *What is being done, in light of our increasing age-population, to serve older people in the churches and how are their needs to be met?*

Paul B. Maves carried on a two-year piece of research in 13 selected churches before completing his thesis at Drew Theological Seminary, titled: "The Religious Education of Older People." It will be recalled that he is co-author with Cedarleaf of *Older People and the Church*.

Not much has been done for older people, particularly, although they participate more fully than other age-groups in the life of the church. Ministers need help in enabling the aged to enjoy creative experiences instead of stereotyped experiences. The possibility and effectiveness of a program for older people in a local church depend upon the minister's personal adjustment and his professional competence. Each church situation has to be analyzed before help is given that can insure meaningfulness in later maturity.

7. *As the Christian religion confronts another great faith on the mission field, what policy ought it to follow?*

H. G. Dorman, Jr.'s "Contemporary Apologetic of Islam and Missionary Policy," at Teachers College, finds that "systematic apologetic and argument which attempted to secure acceptance of Christianity as a complete system of thought, wholly true and thoroughly opposed to Islam . . . is now being counter-attacked by "well-informed Muslim writers . . . using much the same methods through which they attempt to show the falsity of the Bible and the truth" . . . of their

own "revealed religion." Mr. Dorman's conclusions are reminiscent of the Laymen's Inquiry of some years ago. He re-affirms the evident necessity to replace polemic with a disposition to arrive at truth through experience, to avoid negative and destructive approaches to presenting the case for Christianity, and to look to religion as an attitude instead of a set of perfectly revealed doctrines.

8. *In view of the current controversy in theology, is there to be found a synthesis of progressive Christian religious education and conservative theology?*

At New York University, W. K. Clymer's work, "Some Implications in the Thought of William Temple for a Philosophy of Christian Education," points toward a synthesis in the philosophical theology of the late Archbishop of Canterbury. Mr. Clymer finds that the problems of revelation and authority are implicit in the writings of the progressives. Main issues in the conflict today include the questions: "Is revelation a part of the normal experience of value, or is it a 'unique' and special event? In what sense is God continuous with the social process? Is revelation known through 'faith,' or is it the result of reverent and patient investigation? Where is the locus of revelation and authority? What is the relation of revelation and authority to the Bible? What is the relation of authority to freedom and progress?"

While the author finds that in each of these issues the philosophical theology of William Temple offers an approach to a synthesis and incorporates the basic interests of both progressives and conservatives, he observes that there remains the need for further inquiry into such areas as the relation of appreciation to the scientific method, the interplay of tradition and creative experience, the relation of normal experience of value to "religious experience," and so on.

9. *What proportion of religious awakenings come suddenly and what proportion come through gradual development?*

William J. McKeeery, at Teachers College, offers "A Critical Analysis of Quantitative Studies of Religious Awakening," in which he re-examines about 7,000 cases from 32 previous investigations; and he himself

studies over 1300 students in 53 American colleges. This latter study repeats a survey made by E. T. Clark 20 years earlier. The findings today reveal that 30 per cent of the cases experienced sudden religious awakening, or conversion, as against 70 per cent whose realization of a relationship with God came through gradual development. Thirty years ago awakenings came more often in public gatherings; today, more often when a person is alone. Both formerly and presently the age-range is roughly 14-16 years. Persons who reported gradual awakenings placed their personal religious activity, home and church school attendance, significantly higher than the total group investigated.

As might be expected, "factors in the backgrounds of many individuals were . . . related to the type of religious awakening experienced. Religious education may be used to shape the mode and time of religious awakening," so Mr. McKeefery concludes, substantiating what religious educators have long believed.

III

From my limited perspective as a non-scientific researcher, let me offer the following observations:

1. The persons whose work I have cited have provided religious education with gains. If Mr. Henry is right that religion can be taught objectively in the public school, let us advance to the task. But is he? How can anyone know from so limited a study? Miss Anderson's conclusions undoubtedly lend marked encouragement to the editors and writers of the Closely graded lessons. But it appears that she has used Gesell's findings precisely in the way that he warns against: they are not to be considered as norms. And have we not known long since that this lesson series at least approximates the development principle of childhood education viewed as guidance? Miss Hyde's investigation but lends strength to what we have all known for some time: traditional leadership education schools are not doing the job. Mr. Shope's findings strike me as being rather more original, for we have not given due weight to the primacy of church enlistment by expressions of laymen's interests and by

parsons' attention to individuals. Mr. Jackson's findings are also promising, carefully developed as they are, and pointing the way to the coming volume of use of visual aids. Mr. Maves has charted a course for significant adult guidance by the church, if and when ministers assume their essential roles in this area. Mr. Dorman has impressively treated a perennial problem faced by Christian Missions amidst the nationally aroused, therefore more culturally self-conscious and religiously alerted, masses of the world's suppressed peoples. Whether Mr. Clymer rightly reads William Temple, I am unable to say, but if Clymer is correct then all religious educators might well look now to Temple instead of Bushnell. Mr. McKeefery's contribution is very timely indeed, in light of his findings, for the implication seems to be that religious nurture has more power to evangelize persons than any other method calculated to awaken persons to an experience with God.

2. Whatever the value of research carried on by individuals whose main goal is, after all, attaining an academic degree, the real gains for religious education will have to come from research that is more searching, scientific, exhaustive—in the sense of complete exploitation of the materials under investigation, and not in the sense of ruining individuals whose energy and bank account are depleted—research that is adequately subsidized and carried on by a corps of workers. The corps ought to be comprised of workers from the related fields of sociology, psychology, psychiatry and general education—somewhat after fashion of the Chicago Committee on Human Development.

3. It seems unrealistic for us to look to university and seminary teachers, expecting them to carry the main load of the needed research. Teaching and a bit of writing is about all that a man ought to be expected to accomplish in one life-time. And those who are doing the added work of directing student research, doubtlessly agree with me that the field of religion could well use specialists whose major duties would comprise research in religion along the lines of social sciences.

The Director of Social Survey IN THE CHURCH COLLEGE

JOHN EW BANK

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NO STUDENT OF the social sciences will deny that human society and human institutions have been undergoing very complex, rapid and fundamental changes. Even our most fundamental concepts of time and space need reinterpretation. For example, Detroit, which is an inland city, and which was comparatively safe during World War II might be one of the first targets of World War III. Whereas, only a few years ago, comparatively speaking, it took weeks and even months to cross the Atlantic Ocean, now it is only a matter of a few hours. The last battle during the War between the States was fought after the war had ended, because communication was such that the participants had not heard that peace had been made. Now we hear reports directly from any part of the globe in a matter of seconds. With the advent of the radio, radar, jet-propelled machines and other mechanisms, our world has become very small indeed. It is quite evident that these changes are producing and will continue to produce new problems, needs, organizations, institutions, technicways and ideologies which are exerting and will continue to exert a considerable influence on human personality and social institutions.

Since the social and economic order is undergoing constant and rapid change, it follows that the leaders of today and tomorrow must have a new and thoroughgoing knowledge of the social forces and social processes at work. Only such knowledge is a safeguard in formulating principles concerning social life or a safe guide to sound social planning and effective administration.

How then are we to obtain this fundamental knowledge of the social forces and processes? How are we to ascertain their

momentum and their impact on society and its institutions? The discovery of social facts is a difficult undertaking. A good social survey requires highly trained, discerning, competent and mature students who are thoroughly trained in the various methods of social research. The social survey is one of these research methods. Students using this method should have a background of logic and scientific methodology. They need a thorough knowledge of our social institutions and customs, plus a broad perspective which aids in giving them insight into the complexities of human life. Many students have aptitudes and abilities for this field. Some of them are interested in a first hand knowledge of the complex and interrelated processes of our social life.

Today, many college and university instructors have their students engaged in making social surveys and participating in various types of research. Since college students cannot satisfactorily carry on what we properly call research because of their limited and inadequate knowledge and experience, one might legitimately ask why use them at all? Why not leave research in the form of social surveys for the more mature, better trained and more competent scholars? The answer is simple. In the first place, our philosophy of education is that students learn to do by doing. No student ever learned to make a survey by reading about it in a book. Books will give helpful techniques, principles and information. Studies of social surveys, which have already been made of communities, will be helpful, but the technique of making a survey is learned by going through the entire process. True, students will make mistakes, errors and blunders. What mature scholar has not made mistakes?

That is a part of the learning process. Frequently students learn more by making mistakes than by failing to make them.

In the second place, "comparatively few profound scholars of social life are good field investigators."¹ In this era of specialization very few persons excel in more than one field. Since good field investigators are scarce, the church college can serve both the student and society by giving the student a basic foundation in the technique of making a social survey.

In the third place, social life at the present time is so extensive and complex that we do not have enough scholars to do the field investigating and fact gathering. So we need to call upon the untrained and the inexperienced to aid in the field work, hoping that at least some of them will become interested and skilled. From this army of college student surveyors may come many of the profound scholars, field investigators and other social leaders of tomorrow.

In addition to these facts the young student desires to find out some facts first hand. This process stimulates, invigorates and inspires his mind and personality. This work is interesting to the student because it is related to life as he is living it now and not data which another has collected so long ago that it is cold, stale and unrelated to life at the present time.

The director of social surveys is rapidly assuming a more important place in the church college today, because of the increasing interest in and mounting realization of the value of the surveys that have been made. By discovering the underlying patterns of community development, predictions of possible future events may be quite accurately forecast. Churches and church colleges may examine the various surveys to discover for themselves how they may change their programs to more adequately meet the needs of the communities which they now serve. The director of the students who cooperates in making the survey can directly assist in building a better community in which to live.

¹Pauline V. Young, *Scientific Social Surveys and Research*. pp. VIII.

In its broadest sense, the social survey is a first hand investigation and analysis for the purpose of presenting a sound constructive program for social advance.² It is usually a co-operative undertaking in which the scientific method is applied to the study of current related social problems. Frequently, the study is made with the specific intention of arousing public opinion for the purpose of finding a solution for existing social problems.³ It is a scientific method of measuring social conditions in a given unit with definite geographical limits. One who undertakes a social survey must have considerable skill, that is the ability to use one's knowledge effectively and readily in execution or performance. He must have good technique, in other words, expert methods to execute the technical details of accomplishing something such as mastering the social survey method.

The director of social survey is one who directs, guides, manages or supervises the making of social surveys. In church colleges and universities, the director is usually a member of the faculty and has a multiplicity of responsibilities and obligations in addition to directing social surveys. But he also has a great opportunity in the guidance of the student.

The first is to develop a citizen with a sound philosophy of life based upon the teachings of the historic Jesus. The student must become imbued with great life objectives which are in harmony with the laws of God and the nature of man. He should realize that the highest objective in the life of an individual, regardless of vocation, is his own highest self realization, the development of his own personality. He should become conscious of the insecurity of material things, and at the same time the security, dependability and imperishability of that which is spiritual. He should develop his own fundamental convictions and basic principles which will aid him in discriminating among the various values from which he must

²*Encyclopedias of the Social Sciences*. Vol. VIII, p. 162.

³Pauline V. Young, *Scientific Social Surveys and Research*. p. 56.

choose. If his imagination is fired with the unlimited possibilities of growth and development and at the same time a sustained drive can be initiated within himself to achieve them, life can become one great adventure in wholesome living.

A second aim or objective is to develop a citizen who is capable of working out his own highest self realization in a complex and rapidly changing world. He must have independence of action and be capable of self direction if he is to achieve maximum personal growth, and development of self expression.

A third aim or objective is to develop a citizen who is capable of functioning in a democratic society and a citizen who is safe to function in that kind of a society. He must become conscious of the fact that there is no substitute for hard work and that labor among one's fellows must be carried on in a spirit of friendliness and good will.

More specifically in regard to the social survey, the director must lead or guide the student in acquiring certain techniques and skills. The first consideration is to recognize the need for a clearly defined purpose. A constructive guiding aim is requisite to intelligent inquiry. Everything else is determined by a clearly defined purpose. It is the rudder which guides the ship of social survey. A second technique to be attained is the achievement of a scientific attitude. There must be a conscious attempt to be unbiased. In order to achieve this desirable attitude, it is necessary to guard against prejudice, which is the leaning of the mind toward a particular thing, desire or opinion. The student must disassociate himself from any previous impressions which may be contrary to fact. He must approach his problems with an open mind, ready to abide by the truths that emerge from a sincere, competent study of the whole situation. He must attain a certain proficiency before the results of his research are valid.⁴

A third requisite for the student is the development of his art of observation. The student must learn to pick out those social

phenomena which are important and have value while omitting the unnecessary, irrelevant and unimportant facts.

In the fourth place, the director needs to help the student develop skill in building a survey schedule. He must sharply delimit the project and define accurately the terms used. The instrument should be couched in language carrying specific meanings. All ambiguous, doubtful and obscure meanings should be eliminated. The data must be scientifically accurate, objective and quantitative. The results must be compared or contrasted with similar studies. This will necessitate the student becoming familiar with studies which have been made in other communities.

There are, also, other skills to be acquired such as methods of discovering sources of reliable information; learning the application of scientific methodology which is applicable to all problems;⁵ achieving the art of securing information from persons who are reluctant to give it; visualizing the major aspects of the study like an architect prepares a blue print before erecting his structure. All of these skills and more are needed. They must learn to read living documents.⁶ They must learn to use their skills in solving problems with which they are confronted; to develop the ability to make fine distinctions and discriminations; to be vitally alert; to participate in community life; to receive the joy and satisfaction of creative work. This will aid in the development and true fulfillment of their personalities.

The director of social surveys must stimulate, challenge, and inspire the student. He must awaken and speed the creative impulse as manifest in high artistic achievement. He must excite, arouse and quicken to action and more vigorous exertion. He must criticize severely and constructively, always keeping in mind the aims and objectives as set forth. He must awaken the student to the problems and needs of his community; to detect social changes occurring in the churches, the homes, the farm life, the urban

⁴Roy Albert Strum, *Research and Survey in the Town and Country Churches of Methodism*. p. 5.

⁵Ibid. p. 4.

⁶Anton Biosen, *Problems in Religion and Life*. p. 5.

life, the attitudes of people; and to visualize for himself the place he should occupy in that community. Cooperation should be such a real factor in the relationship of the director and the student, that the student brings to the director the pulsating problems of that community in order that they, working together with church and state, might build a more vital community life.

While many colleges and universities offer courses on social surveys on the college level, the church college has a different approach to the problems to be studied both in purpose and function. The content of its offerings, the quality of its faculty, and its aims and objectives are all dissimilar. Its entire program is integrated around religious values and the teachings of Jesus. A church college is one which maintains tangible commitment to the church, and one which is more or less supported by the church. It may be privately endowed. If so, it maintains a relationship to the church in some manner, such as through the board of trustees. This close fellowship between the school and the church has served to make the faculty and student body feel a loyalty to the principles of the church. Consequently, such studies as the surveys are often made in the interest of the development of social ideals of progress in the light of Christian teachings.

The church should not be out of date. It should be in the vanguard of social change. It should aid in guiding the thinking of both young people and adults as well as assisting in the process of social change, so that democracy and the Kingdom of God may become realities in the world of today. The social survey is one method of discovering or discerning social changes as well as the need for social change.

By means of the social survey the administrators of the church college can to some degree determine whether or not the institution is serving the needs of its constituency. Data made available by means of the survey may also aid church boards and seminaries in planning their work and their curriculum. An example or two may suffice to illustrate this fact. As long ago as the writer can remember, we have been talking about the

large proportion of ministerial students who come from rural communities. Perhaps many questioned this oft repeated statement, but no one investigated to find out if it were really true, until one of our leaders in the field of the rural church made a survey of 988 ministerial students.⁷

It was discovered that the rural population is not producing enough ministers to serve the rural church congregations. In 1940, forty-three and five-tenths per cent of the population of the United States was rural, while only about thirty-three per cent of the ministers were from rural areas, and only twenty-eight per cent had any desire to serve in the rural areas. This leaves about sixty-seven per cent of the ministers recruited in the towns and cities of our country.

Another illustration of the need for more surveys is illustrated by the speaker, who before an interdenominational group of rural Negro leaders, spent considerable time on the topic, "Improvement of Rural Parsonages."⁸ About a year later, a survey of 17 counties of the South indicated that very few of the rural churches had parsonages to improve.

Facts which are discovered by means of the social survey show us exactly the conditions which now exist, and lift us out of our imaginative dream world into a realization that it is high time that we face situations as they really are. Real progress cannot be achieved until all of us definitely know where to start making improvements. In order for the surveys to be of most value, there should be cooperation among the students, the directors, the colleges, and representatives of the church. This would aid the churches, the colleges and the social leaders of today in building a happier tomorrow for all members of the community.

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THE AMERICAN COUNTRY LIFE Association Conference will be held at University Farm, St. Paul 1, Minnesota, September 5, 6, and 7.

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WORLD COMMUNION SUNDAY, OCTOBER 1, 1950. "Orders of Services" are available from the Church World Service, 214 East 21st Street, New York 10, N. Y.

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ECUMENICAL REVIEW—Dr. Clarence Tucker Craig, Dean of Drew Theological Seminary at Madison, N. J., has been named editor of the *Ecumenical Review*, quarterly publication of the World Council. Dr. Craig is chairman of the American theological committee.

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DR. JULIUS MARK, senior rabbi of Congregation Emanu-El, New York, has been appointed Professor of Homiletics and Practical Theology on the faculty of the New York school of the Hebrew Union College — Jewish Institute of Religion.

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The Theism of Teachers IN CHURCH-RELATED COLLEGES

R. H. EDWIN ESPY

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HOW DO TEACHERS in the church-related colleges of the United States conceive their role, if any, as mediators of a Christian philosophy of life? In particular, what are their views of God and what bearing do these views have upon other beliefs and teaching practices?

The editor of *Religious Education* has requested a description of a study recently conducted by the writer in an area embracing these questions.¹ He has also asked for an excerpt from the findings. We shall outline the method of the inquiry and present a segment of the disclosures concerning the teachers' theistic positions.

The Nature of the Study

The survey was confined to undergraduate, four-year colleges of Protestant connection. It included no teachers of religion, seeking rather a cross-section profile of the views and activities of teachers in other subject matter fields. Depending upon the teacher, these fields might or might not be construed as having a religious bearing.

To provide a sampling from the three major areas of the humanities, the physical sciences and the social sciences, questionnaires were distributed to teachers of English, physics, and sociology-economics. The last two subjects were bracketed together as one, because many teachers in the smaller institutions are related to both. In the analysis of the replies, the teachers were regarded as representing four fields, and there were sig-

¹The Religion of College Teachers: A Study of the Beliefs and Practices of Faculty Members in Protestant Church-Related Colleges. A dissertation submitted in candidacy for the degree of Doctor of Philosophy at Yale University, May, 1950.

This article is an excerpt from a forthcoming book, *The Religion of College Teachers*, to be published late in 1950 by The Association Press. Available through all book stores.

nificant differences according to subjects which the present statement can not explore.

The study did not attempt, however, to analyze issues concerning the relation of religion to a particular subject matter *per se*. It examines, rather, the teacher's broad philosophy and practice regarding the relation of his religion to his professional responsibility. It deals both with his teaching, including its many attendant tasks, and with his extracurricular relationships to students and to the life of the institution as a whole.

Generalizations concerning the religious views of college teachers are, of course, frequently voiced. So also are philosophical or theological formulations of what these views ought to be in the interest of sound Christian higher education. It was considered that the distinctive contribution of the present study should be the securing of specific first-hand evidence from the expressions of the teachers themselves. After considering a number of plans, the method agreed upon was the circulation of an extensive questionnaire.

The limitations of the questionnaire approach for an opinion survey were fully faced. By means which we need not detail here, an effort was made to offset these limitations. The number and the thoroughness of the response were such as to vindicate the planning, and no supplementary measures for amplification of the answers were found necessary. It can not be questioned, of course, that interviews or other follow-up would have been useful if they had been feasible, but the data were sufficiently clear so that additional insights resulting from a further process would have been chiefly in the realm of nuances.

Three objectives were paramount in the circulation of the instrument. The first was

to reach a maximum number of teachers in the four subject fields. The second was to reduce to a minimum the possibility of discrimination or favoritism in selecting the teachers. The third was to present the questionnaires in a way that would create a desire to cooperate in the project.

All of these objectives were met in so far as possible by a single process, namely by enlisting the participation of the president. After selection of eighty-one colleges, on a random sampling basis, the desideration of maximum coverage was achieved by discovering the number of teachers of the four subjects in each institution and requesting the president to distribute a questionnaire to each teacher. This accomplished also the second aim of objectivity, as it eliminated the possibility of individual selection. It met the third problem by providing the explicit or implicit sponsorship of the president. A pilot study had indicated that the support of the president would be an important stimulus to response.

The interest of the presidents was secured in various ways, including the announcement of the project as an official Yale study, sponsorship by the National Protestant Council on Higher Education and the National Council on Religion in Higher Education, letters of support from the secretaries of the Boards of Education of most of the denominations involved, and extensive personal contacts. Only one administration indicated its unreadiness to cooperate, and completed questionnaires were received from seventy-seven of the eighty-one institutions.

Sixty per cent of the teachers who received questionnaires filled out and returned them. Of this number, four hundred forty were adjudged valid for inclusion in the study. They represented seventy-three colleges and twenty-nine denominations, only one denomination on the original list was not included. The colleges were well distributed as to geography, size, race, coeducation, type of accreditation and other criteria. The individual teachers were well distributed as to subjects taught, faculty status, academic degrees, denominational affiliation, sex, and type of undergraduate institution from which

they had graduated.

The replies were summarized in extensive one-dimensional appendices providing simple numerical results, and in seventy-nine interpretive tables, showing correlations or other information. In accordance with the character of the particular statistics, the tests of Chi-square and or Critical Ratio were applied to the most important tables. The .05 level of significance was used ($P=.05$) i.e., the results obtained could have occurred by chance less than five times in one hundred. A critical ratio figure of 1.96 corresponds to the .05 level of significance. Generally, 1.96 was used as the index of significance throughout the interpretation.

This is not to be considered, however, as primarily a statistical study. The field of opinion does not lend itself readily to exact statistical formulation where the subject matter is as elusive as is that of religious belief. This study is an interpretive survey which has used statistics in so far as they could be used responsibly. It has attempted to avoid generalizations and to draw only such wider inferences from the data as the evidence justifies.

Views of God

It may be of interest that the four hundred forty teachers providing the data for the study are divided denominational in the following percentages:

Methodist	18	Baptist, National	2
Lutheran	13	Brethren, Evan-	2
Presbyterian, U.S.A.	9	gelical United	—
Disciples	7	Evangelical and	—
Protestant Episcopal	7	Reformed	2
Baptist, Southern	6	Friends	2
Congregational-		Nazarene	2
Christian	6	No affiliation	5
Baptist, Northern	5	All others	7
Presbyterian, U.S.	4		
Reformed	3	Total	100

In the main, the number of individual teachers of a particular denomination corresponds broadly to the total number of teachers from the colleges of that denomination. The only significant exception is the Episcopalians, the number of Episcopal teachers being double the total number of teachers from Episcopal institutions. The distribution of teachers to institutions of their own denominations also shows a gen-

erally uniform trend, fifty-six per cent of the teachers serving in institutions of the same affiliation as their own. The only groups diverging significantly from this norm are the Presbyterians, U.S.A., (CR=2.57; P=.01) whose teachers are widely spread among schools of all denominations; and the Reformed (CR=2.10; P=.04) and Lutherans (CR=1.96; P=.05), who diverge from the norm in the opposition direction.

Ninety-four per cent of the teachers, including seventy per cent of those who indicate no church affiliation, regard themselves as Christians, "interpreting the meaning of Christian in their own terms," while only two per cent do not so regard themselves. The remainder are uncertain or do not answer. There are many correlations and many striking absences of correlation between particular church affiliations and answers to numerous questions. These can not be examined here.

The theistic views of the teachers are reflected in the following table. The letters at the left of the proffered definitions indicate the order in which they appeared on the questionnaire.

CHOICES OF DEFINITIONS OF GOD

No. of % of
Teachers

h. God is the Father of our Lord Jesus Christ, and of all mankind: Maker of heaven and earth; unto whom all hearts are open, all desires known; and from whom no secrets are hid; whom to know is perfect peace.	216	49
g. God is a sovereign, righteous Being, Creator of the universe and of natural laws, who through his laws rules the universe. In a special sense man is his creature, and Jesus is the supreme example of how man may know and serve God aright. The protection and favor of God can be supplicated through worship and prayer.	96	22
d. God is the Power making for increase of meaning and value.	42	10
f. God is the omnipotent Creator of the universe and of natural laws, and rules the universe through these laws. It is possible that he may be accessible to man and may be subject to man's supplications.	28	6
b. God is a projection of human ideals and desires.	18	4
e. God is Absolute Mind.	8	2

c. God is another name for natural law.	6	1
a. I do not believe in God at all.	3	1
i. Other more adequate view (specified)	15	3
Uncertain or unspecified	8	2
Totals	440	100

The heavy concentration of 71 per cent on the first two formulations reflects a general conformity to the prevailing Christian concepts of divinity. While both are clearly within the Christian tradition, the "h" group may be considered the more "orthodox" because of its pronounced Christocentric position, couched broadly in the terms of the Apostles' Creed. The second definition probably was selected by the more "liberal," but still traditional, Christians, whose Christology is either less exacting or less conventional. It corresponds broadly to the Pelagian position.

The "d" definition of God as the Power making for the increase of meaning and value may be variously catalogued, but the comments of a number of the respondents checking this option would suggest that they are theistic naturalists. One of them mentions Henry Nelson Wieman by name. The position of "f", describing God as omnipotent Creator, with elaborations, may be broadly termed as deistic. There may be room for argument as to whether this should be regarded as within the Christian tradition.

We observe the small number who take psychological projection view (b), and the small number of out-and-out naturalists, (c), absolute idealists, (e), and atheists, (a). The 3 per cent whom we have classed as "Other" embrace those who made comments but whose statements can not be classified. Prevailing they adopt various rationalist positions which would not qualify within any of the definitions provided, but which we may broadly term "philosophical." The 2 per cent whom we call "uncertain or unspecified" include those who indicate that they do not know what their views are, or who prefer not to state them.

It should be stated that 11 per cent within the "h" category, 1 per cent in the "g" category, and 1 per cent in the "d" category represent persons who did not simply check

the indicated captions but either combined two or more or furnished new or modified definitions. That this was done in so many cases results from the fact that many of the stated formulations are not mutually exclusive. The largest number of mergers were "g" and "h," in which cases the answer has been counted as "h," representing the more specific and hence the more distinguishing of the two positions. The majority of the teachers making their own comments propose further precision, not subtraction or emasculation, of the various definitions offered.

Theistic Concepts In Relation to Other Beliefs

Adopting a broad classification, consistent with the teachers' own conception of themselves as Christians, we may consider at least the first four categories, totalling 87 per cent, as within the orbit of Christian theism. It is interesting that this is somewhat less than the 94 per cent who, as we have seen, regard themselves as Christians. We found elsewhere in the study that not only the group representing this discrepancy, but the great majority of the teachers, consider other criteria as more important than theistic or related intellectual concepts in determining whether a man is a Christian. (Thus, 73 per cent of them largely agree, and only 10 per cent definitely disagree, with the statement that "what makes a man a Christian is neither his intellectual acceptance of certain ideas nor his conformity to a certain rule, but his possession of a certain spirit and his participation in a certain life.")²

Also, it is apparent that lack of church affiliation does not mean atheism. Among the 5 per cent who are not members of churches, only two teachers do not believe in God. One of the three professed atheists is a member of a church, while another who is not a member of a church regards himself as a Christian.

The views of God correspond in a striking degree to denominational affiliations. Noting from the answers certain broad trends according to church groupings, we found the

Southern Baptists, the various Lutheran groups, the Presbyterians U.S., the Reformed and the smaller Evangelical denominations to be prevailingly conservative in their theism, while the Congregational-Christians, Methodists, Episcopalians, Negro groups and teachers of no affiliation were prevailingly liberal. In between were the Northern Baptists, Disciples, Friends and Presbyterians U.S.A. We grouped the teachers in these three sets of denominations, and grouped the "b," "c," "a," "i," and "uncertain or unspecified" views of God into a single category which we shall call "other" or "philosophical." This provided marginal totals under each grouping sufficiently large to be statistically meaningful. On a Chi-square test of these combinations, we found the deviations according to the indicated denominational groupings to be highly significant. ($\chi^2=53.22$; $P=.0001$).

The study reveals great variation in the extent to which theistic conceptions have a bearing on other concepts and practices. Let us see the teachers' views on some important religious beliefs, and then compare them with their views of God. The following table presents the distribution of answers to a number of indicative questions.

THE TEACHERS' VIEWS ON CERTAIN RELIGIOUS QUESTIONS

(The identifying numerical captions refer to the Questionnaire, Part D)

	% Yes	% No certain, Qualified or no	% Un-
9a. Do you consider the Bible to be religiously authoritative? -----	69	14	17
10a. Do you regard church membership to be a necessary part of the Christian life? -----	54	36	10
11a. Do you regard prayer as necessary to the Christian life? -----	77	13	10
12a. Do you derive your concept, whatever it may be, of the worthfulness of human life and the brotherhood of man from your view of God? -----	75	10	15
13a. Do you agree largely with the following statement: "Man is fundamentally good and his inherent			

²J. H. Oldham, from a quotation in the *Methodist Student Bulletin*, January, 1949. p. 8.

goodness is indicated in his increasing capacity, by using his intelligence, to solve the problems that confront him?" 42 35 23

13e. Do you believe that all men stand in need of divine salvation through Christ, in whatever way you understand this concept? 72 14 14

We note the wide spread of these questions. They embrace the character of scriptural authority, the conception of the distinctive Christian community, the importance of communion with the divine, the understanding of the nature of man as a creature of God, the issue of man's goodness or depravity, and the problem of salvation. Taken together with the view of God, we have in these data a good general index to the teachers' religious beliefs. With two exceptions which we shall presently note, these replies confirm the impression of broad conformity to tradition in the area of concepts.

Analysis of the answers of individual teachers discloses a close correlation between view of God and other strictly religious concepts. The proportion of negative replies corresponds to the degree of nonconformity in the view of God. Thus the persons who check the "h" view of God average only 4 per cent in their negative answers to the questions above except 10a and 13a, those with the "g" view show 5 per cent for the same questions, those with the "b" view show 13 per cent, those with the "d" view show 32 per cent, and those in the "philosophical" categories average 44 per cent.

The two exceptions to which we have referred concern Questions 10a on church membership and 13a on the nature of man. On the former the differences of Christian theology are so great that the disagreement among our teachers may be taken as a fair reflection of the disagreement among theologians. The ministers of the churches to which the teachers belong probably represent the same diversity of opinion.

However, the views concerning church membership again correspond broadly to the views of God. In view of the wide split on this question between "yes" and "no" answers, we examined them all, and found

highly significant correlations. The teachers holding the "d" view and the "philosophical" view of God deviate to an important degree toward negative answers on the necessity of church membership, the teachers of the "f" and "g" views conform closely to the average for all teachers, and the teachers of the "h" view deviate significantly toward positive answers. These divergences are reflected in the following critical ratios, omitting the "a" view because of its small marginal total:

	"D"	"F"	"G"	"H"	"Philosophical"
View	View	View	View	Views	
CR	-4.79	-	-	+4.05	+4.59
P	.000001	-	-	.000003	.000002

The question regarding the goodness of man calls for special analysis. The quotation cited is taken from Arnold S. Nash's critique of what he characterizes as the prevailing "liberalism" of contemporary university thought.³ He considers this mental outlook to be in part a child of the purely scientific approach to truth, glorifying the powers of the intellect, and in part a Christian heresy, denying the true character of man as both good and evil.

We desired to discover whether this appraisal is valid for faculty members in church-related colleges. The fact that most of the teachers are fairly evenly divided on this question, and that 23 per cent are too uncertain to return a definite answer, is a clear intimation that the group we are studying depart from the pattern Nash has described. This is not a commentary on Nash's appraisal of the mental outlook, or "dogma," as he calls it, of the university world as a whole, as we do not possess the evidence to make an evaluation of the total situation. But in any measure that he is correct, the faculties of church-related colleges would appear to present a departure from the norm of relieved optimism.

Not only do a large proportion of the teachers disavow the "liberal" definition of man, but 183 of them, representing 83 per cent of the respondents who do not accept the view, provide their own modifications of or

³Arnold S. Nash, *The University and the Modern World*, New York: The Macmillan Company, 1944, p. 30.

substitutions for the proffered statement. None of the teachers repudiate intelligence, but all of them who mention it feel that it alone is inadequate. Beyond the strictly theological issues, 12 per cent of the teachers point out that if man is solving his problems by intelligence, he is doing a very poor job of it.

The patterns of teacher response on this issue show no significant correlation between doctrine of man (if so formal a term may be applied) and view of God (CR=.86). Thus, of the 216 teachers with the most orthodox theistic view, 41 per cent agree with the statement, while 40 per cent disagree. The "g" group, whom we have broadly classed as Pelagian, show 46 per cent agreeing and 33 per cent disagreeing. The "f" group are 39 per cent for, 25 per cent against, with the "d" group dividing 36 per cent and 33 per cent. The three atheists are split at two for and one against, while the teachers in other categories divide 43 per cent for and 31 per cent against. Part of the reason for the wide diversity of view and for an apparent lack of correspondence between view of man and view of God is undoubtedly that so many other factors than theistic concepts enter into this question. It tends to suggest what is further documented elsewhere in the study—that the farther one gets from areas which the teachers consider to be religious, the less are they influenced by their particular view of God.

This last, indeed, is one of the striking findings of this inquiry. Comparisons of theistic concepts with other concepts and practices on thirty-one questions frequently disclose a deep-lying dichotomy between religious beliefs and beliefs in other areas. Applied especially to issues having a bearing on the teacher's life work, the bifurcation

obtains in relation to his own views and practices of religious nurture, his philosophy of education, his conception of his subject matter from the perspective of an inclusive Weltanschauung, his approach to social issues, his classroom teaching practices, his participation in student life and his relation to the life of the college. It is also notable that on many questions the teachers are reluctant to disclose to their students such integration on these areas as they have achieved.

A large portion of the study is devoted to an analysis of these comparisons, and of the background and training factors which appear to account for the teacher's religious beliefs and practices in their particular bearing upon his vocation as a teacher. It is not the object of the inquiry to offer solutions, but to gather and interpret facts in a way that may help clarify some of the issues to which leaders in Christian higher education must address themselves. The foregoing excerpts are a sample of these facts.

The main residual questions are these: granted on the basis of the evidence that there is at present no assured carry-over from particular theistic concepts to particular concepts and practices as teachers, what is the desirable integration, if any, between a college teacher's Christian philosophy and his educational philosophy? what are the means to help develop such integration as may be desirable? and to what extent should the teacher reflect this integration in his professional work?

These are questions which the progressive policy-makers in Christian higher education and a growing number of teachers recognize as basic. The data in the present study are offered in the hope that they may help the discussion of the issues to be based on the actualities of the teachers' thinking.

Must Naturalism Be Godless?

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PUBLICATION OF Albert Einstein's unified field theory may initiate a reevaluation of religion in the modern world. If the theory can be verified empirically, speculation upon its significance will be widespread. The same type of mind that abandoned God when Copernicus placed the sun in the center of the earth's orbit and again when Darwin made literal acceptance of the biblical creation of man impossible, may feel that proof for the existence of God has now been established.

For to many God has been associated with oneness. The pluralistic world of astronomy, physics, and quantum physics has bewildered those who sought vainly for a single, underlying principle that would give unity to the confusing multiplicity of events in the material world. But the establishment of a single sequence of equations from which the laws of gravitation, the electromagnetic field, light, heat, and atomic energy can be deduced, will provide them with the single source of energy which they have required. Thus it would seem that, instead of fortifying the attitudes toward God determined by the discoveries of Copernicus and Darwin, Einstein's latest discovery may have undermined them.

I believe that this type of thinking will lead to religious attitudes as superficial and as misleading as that of those whose religious belief was made impossible by the Copernican or the Darwinian theory. Such easy conversions are caused by an erroneous idea of the philosophy of naturalism or by an antiquated conception of religion or both. What is naturalism? What is the basic element of religion? Is it impossible for the naturalist to be religious?

John Dewey says that the philosophy may be termed empirical naturalism or natural-

istic empiricism.¹ By either name, it has exercised wide influence upon the current social and philosophical scenes. Its attack upon supernaturalism and its espousal of humanism have recommended it to emancipated minds and to social idealists everywhere.

The new naturalism, as he also refers to it, is not to be confused with materialism. Its basis is not the matter of science, but empiricism, the method of science; its content is not matter and motion, but human experience; it does not deny God, but seeks empirical evidence of His existence. Esthetics, morality, religion, and social relationships as well as physics and astronomy are examined as a posteriori information. Data is to be gathered empirically from all sources of human experience, validated by scientific methods, and evaluated in terms of the consequences of its interaction with humanity.

Within the limits of this framework, religion becomes an identification of the actual with the ideal, accompanied by an emotional overtone.² Because many religious concepts have been steeped in supernaturalism in the past, and because some are colored by it today, the naturalist has felt obliged to formulate a definition of religion that does not extend beyond an ethical pattern in order to protect himself from even a hint of such influence. The emotional charge suffusing the image of dreams-come-true fulfills for the naturalist his religious needs. He finds that without the crutch of supernaturalism he still stands.

But has the naturalist, in attempting to purge religion of supernaturalism, not also needlessly eliminated religion itself? Has the intended cure killed the patient? Is a

¹John Dewey, *Experience and Nature*.

²John Dewey, *A Common Faith*.

code of action really a religion? And if it is not, must the naturalist, to be consistent, refrain from going further for fear of supernaturalism? Can he stop short of it, and still encompass within his system a concept of religion that does not embody supernaturalism?

I believe he can. The source of the difficulty lies in the concept of religion. The basic core of the religious attitude is a belief in the ultimate conservation of values. If this emancipated definition be accepted, the difficulty disappears. Men will stop trying to discover God with microscopes and telescopes because His existence or non-existence is not a matter of investigation but of attitude. The true religionist bases his belief not on the world which mind reveals, but on his relationship with that world. If he believes that the values he cherishes—love, justice, honesty, beauty, peace, truth, goodness—are not only ideals of human behavior but are also ends toward which cosmic forces are slowly but certainly working, he has established an emotional relationship which is a constant source of comfort and inspiration to him. And because it does not violate natural law, the relationship does not involve supernaturalism.

But suppose that a man can not respond to the world in this way? Then belief in no quantity of miracles can alter the basic fact that he is an atheist. Either the world is sympathetic to human ideals or it is indifferent or even hostile to their realization. An indifferent or hostile God can not be contained in the religious concept. On this basis religion must be accepted or rejected.

Haeckel once said that the one question he would most like to have answered was whether we live in a universe friendly to man. His difficulty was his failure to realize that only he could answer the question for himself. The existence of a set of facts can be established, but one's attitude toward those facts is an emotional reaction outside the area of intellectual proof. It is not necessary, as some naturalists claim, that the existence of God be shown to be probable by empirical

methods.³ Once proof or even probability of God's existence is demanded, the confusion of the entire Copernicus-Darwin-Einstein cycle reasserts itself. But if God be regarded as the animating, harmonizing force in the universe struggling to create cosmos out of chaos, the religionist and the atheist can express meaningful attitudes because they are based on fundamental conceptions of man, his universe, and his relationship to it.

Thus the naturalist may or may not accept the God concept. The world naturalism reveals is not necessarily a Godless one. There is room within the system itself for both religionist and atheist. The stars shine on God intoxicated and Godless alike, but the former embraces a friend, the latter a stranger.

The resistance of naturalism to the religious attitude has been caused not only by its abhorrence of supernaturalism, but also by the humanistic desire to formulate ethical standards on the basis of empirical evidence rather than upon a priori judgments. Here again no conflict with basic religion is necessarily involved. The situation is crystallized by the recent controversy over euthanasia. Some religionists have opposed and some have approved the idea. But those who have opposed it on so called religious grounds, namely, that it is wrong because it violates an a priori religious principle that only God can give life and therefore only He can take it, are thinking in terms of antiquated religious doctrine and providing a sound basis for attack by the naturalists. For judgments in the realm of behavior must be based on experience, not on traditional concepts for their own sake. Empirical standards of evaluation must be used. The religionist has no special insight to guide him in an ethical problem that is not based on the experience of man. The Ten Commandments were not established by a flash of lightning. They were written by men as the considered expression of the behavior code that that society needed. They are the moral law because they provide a just basis for men to live together.

³S. P. Lamprecht, "Naturalism and Religion," in *Naturalism and the Human Spirit*.

They are of religious force because the mind which wrote them was expressing the moral force of the cosmos as it is applied to the ethical values of men. Man responds to this cosmic scheme intellectually through the moral law and emotionally through the religious experience itself in which the conviction of the validity of the moral law is felt and his sense of values is firmly reestablished. The development of mind is the development of God in man. The religious experience is the extension of that development to the universe.

Thus to oppose euthanasia or any other social problem on religious grounds must be understood to mean that authority has been invoked which is based on human experience from which ideals of behavior have been sublimated. Only in this sense does such religious authority have validity. Its sacredness derives from its source; its value from its noble conception and its effectiveness. But mind and moral law and God evolve. Experience is part of that evolution. The principles of the FEPC may be as sacred tomorrow as "Love thy neighbor as thyself" is today. Man and his values can not be separated from his God and his religion. But if the commandments are used as a priori authority with which to stifle ethical development, then an antiquated conception of religion is being utilized which must eventually alienate thinking men and ultimately collapse from the weight of its own contradictions.

Here is the important contribution of naturalism. It demands that facts be faced. It utilizes our best thought in all fields. It neglects no area of experience from physics to esthetics. Its data is all the data. It examines, correlates, and seeks meaning.

From such a sweeping field of thought the hundreds of millions of lives that are af-

fected today by religion can not be disregarded without seriously affecting the validity of any conclusions drawn. The religious experience is data for the naturalist to consider in the same way that the esthetic transaction is. Its significance must be reckoned with. The naturalist may discount it if he is emotionally so constituted, but not because he has accepted the philosophy of naturalism.

This interdependent relationship among religion and values and God is unacceptable to many because they feel that the God concept must come to the world rather than develop from it. Naturalism need not reduce religion—rather it makes human values transcendent. It establishes a direct psychic and emotional relationship between man and his God. Values grow from experience as grass grows from the earth. They are equally real, equally objective. The earth is of God. Man has emerged from earth, values have developed from man. God has reached man through the evolution of spirit mind. Man reestablishes that union through the religious experience, through prayer. The moral values revealed by God to man through his experience take on new significance through this communion.

With these relationships naturalism can have no complaint. They do not involve the supernatural, the barbarous, the superstitious. They are of human experience. They comprise a religious attitude that contradicts no area of knowledge. They represent an emancipated conception of God that can bring comfort to the despairing and encouragement to the social minded. They bring God to man and man to God. They merge man's ideals with those of the cosmos. And naturalism can embrace them all.

Significant Evidence

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The purpose of this column is to keep religious educators abreast of relevant significant research in the general field of psychology. Its implications for methods and materials in religious education are clear. Religious educators may well take advantage of every new finding in scientific research.

Each abstract or group is preceded by an evaluation and interpretive comment, which aims to guide the reader in understanding the research reported.

All of these abstracts are from PSYCHOLOGICAL ABSTRACTS, and used by permission of that periodical. The abstract numbers are from Volume 23, 1949.

Perhaps there are few studies in the field of animal psychology which need to concern religious educators. When, however, competent investigators are able to isolate variables in the personality of chimpanzees which resemble those used to describe human behavior, it behoves all curious minds to take notice.

5321. HEBB, D. O. (*McGill U., Montreal, Can.*) TEMPERAMENT IN CHIMPANZEES: I. METHOD OF ANALYSIS. *J. comp. physiol. Psychol.*, 1949, 42, 192-206. — The author describes the methods used for securing objective measures of chimpanzee temperament in test situations in which the animal responds to men and to inanimate objects as stimuli. The classification of categories of behavior includes friendly, aggressive, quasi-aggressive, avoidance, unresponsiveness, apparently-friendly, etc., each of which is carefully defined and illustrated. Preliminary data indicate a wide range of individual differences between animals and acceptable reliability of measurement. In a situation where these traits are measured with chimpanzee reacting to familiar caretakers, to a "timid" man and to a "bold" man, reliable variations in behavior are obtained. "This method increases the possibility of an objective analysis of the more complex aspects of anthropoid behavior, and may be such as to help eventually in the study of human temperament and social behavior." — L. I. O'Kelly.

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New editions of government pamphlets are of interest to parents because of their easy availability, clear exposition and low cost. It is, accordingly appropriate for persons who guide parents in their reading to be aware of revisions as they come out. The following abstract is of interest in this connection.

4156. [FAEGRE, MARION L.] YOUR CHILD FROM 6 TO 12. *U. S. Child. Bur. Publ.*, 1949, No. 324, ii, 140 p. — This manual is written for parents in an attempt to describe the problems of physical and mental growth of the school age child. It discusses such problems as the child and the family, play, the home and school, everyday behavior problems, children's hobbies, money, sex attitudes, and physical and mental growth. — C. M. Louitt.

* * *

Because there has been a tendency for the mental testing movement to become "popular" to the degree that undue confidence has been placed on a single administration of an intelligence scale, this study is of vital interest.

4819. HONZIK, M. P., MACFARLANE, J. W., AND ALLEN, L. (*Institute of Child Welfare, U. California, Berkeley.*) THE STABILITY OF MENTAL TEST PERFORMANCE BETWEEN TWO AND EIGHTEEN YEARS. *J. exp. Educ.*, 1948, 17, 309-324. — "A group of 252 children who comprise a representative sample of the children living in an urban community, were given mental tests at specified ages between 21 months and 18 years." These data provide the basis for the following conclusions: (1) group prediction is good over short age periods, especially after the pre-school years, (2) over the age period 6 to 18 years almost 60 per cent of the group change 15 or more IQ points, one-third of the group change 20 or more points, and 9 per cent of the group change 30 or more IQ points, (3) some individuals show consistent upward or downward trends in IQ, resulting in changes of as much as 50 IQ points, (4) changes in mental test scores tend to be in the direction of family level, as judged by parents' education and socio-economic status, (5) marked variations in life histories resulted in fluctuation of mental test scores for some children but not for others. ". . . the observed fluctuations in the scores of individual children indicate the need for the utmost

caution in the predictive use of a single test score, or even two such scores. This finding seems of especial importance since many plans for individual children are made by schools, juvenile courts, and mental hygiene clinics on the basis of a single mental test score." — *G. G. Thompson.*

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If one is called upon to give guidance to parents who are waiting for a speech correctionist to work with their children, the following two abstracts should be helpful. The fact that Wendell Johnson himself was a stammerer before he became an expert in speech correction is of interest.

4897. JOHNSON, WENDELL; BROWN, SPENCER F.; CURTIS, JAMES F.; EDNEY, CLARENCE W., AND KEASTER, JACQUELINE. (*U. Iowa, Iowa City.*) *SPEECH HANDICAPPED SCHOOL CHILDREN.* New York: Harper, 1948. xv, 464 p. \$3.00. — This text is addressed to the classroom teacher as a "letter of introduction to the speech correctionist." It tells the classroom teacher "what to do until the speech correctionist comes, after she arrives, and while she is away." Sections are devoted to the following topics: The Clinical Point of View in Education, Disorders of Articulation, Disorders of Voice, Stuttering, Retarded Speech Development, Cleft Palate, Cerebral Palsy, Impaired Hearing, The Public School Speech Correction Program. The appendix includes case history forms, drill materials for speech and lip reading practice, articulation and sound discrimination tests, techniques for examining the oral cavity and dental structures, methods of estimating natural pitch, group therapy techniques useful for stammerers, and check lists for observing behavior of individuals with speech defects. A 50-item annotated bibliography is included. — *J. Matthews.*

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4898. VAN RIPER, CHARLES. (*Western Michigan Coll. Educ., Kalamazoo.*) *STUTTERING.* Chicago: National Society for Crippled Children and Adults, Inc., 11 S. LaSalle Street, 1948. 60 p. Free — Review of the generally agreed upon modern concept of stuttering by authorities in the field of speech disorders, prepared for the American Speech and Hearing Association. The pamphlet is intended for the non-professional public but has much value for the professional public as well. Stuttering is described both in children and adults. The usual onset of stuttering in young childhood; the problem of examination and location of this onset, general methods of treatment by parents and others, are all covered from the point of view of the general public. Suggestions for parents which have been proved helpful by a number of different clinics are given and the general method of correction by professionally qualified speech correctionists is outlined. — *M. F. Palmer.*

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The use of projective tests rests on the assumption that the needs of a person have a significant influence on his perceptions. Psychologists are now attempting to validate this assumption in the laboratory. The fol-

lowing abstract is the fourth in a series of experiments of this kind.

4828. McCLELLAND, DAVID D. (*Wesleyan U., Middletown, Conn.*) CLARK, RUSSELL A.; ROBY, THORNTON B., AND ATKINSON, JOHN W. *THE PROJECTIVE EXPRESSION OF NEEDS. IV. THE EFFECT OF THE NEED FOR ACHIEVEMENT ON THEMATIC APPERCEPTION.* *J. exp. Psychol.*, 1949, 39, 242-255. — Stories written about achievement-related pictures were analysed for 39 Ss from each of 4 conditions: relaxed, neutral, failure, and success-failure. A scoring method was developed which proved to be quick, sensitive, and highly reliable. A comparison of the relaxed and failure conditions, as representing a low and high need for achievement, gives the following differences in favor of the latter: a decrease in unrelated and task achievement imagery, an increase in general achievement imagery, achievement-related deprivation themes, stated needs, successful instrumental acts, anticipatory goal responses, nurturant or hostile press, and positive affective states. The mean need-for-achievement scores increased significantly in accordance with the presumed increase in induced need from relaxed to neutral, to failure condition. — *R. B. Ammons.*

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This abstract might be useful to the worker who has to deal with adolescents to understand the basis of some of their groupings.

4173. ANASTASI, ANNE, AND MILLER, SHIRLEY. (*Fordham U., New York.*) *ADOLESCENT "PRESTIGE FACTORS" IN RELATION TO SCHOLASTIC AND SOCIO-ECONOMIC VARIABLES.* *J. soc. Psychol.*, 1949, 29, 43-50. — "Two groups each consisting of 50 high school students, equated in sex ratio, age, and grade, but sharply contrasted in academic achievement and socio-economic level, were compared in their expressed preferences for each of 30 characteristics in classmates of their own sex. Although certain consistencies were found in the responses of the two groups, a number of conspicuous differences between the two contrasted groups were noted. These differences between the groups which were differentiated in academic achievement and socio-economic status were on the whole larger than the sex differences found . . ." — *J. C. Franklin.*

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As yet there is not a simple answer to the question: why do some brilliant children achieve so much more in adult life than others. Here is some evidence which should at least provide some fruitful hypotheses since it is written by the man who has studied the problem most intensively.

4180. TERMAN, L. *FACTORS IN THE ADULT ACHIEVEMENT OF GIFTED MEN.* In *Miscellanea psychologica Albert Michotte*, 371-381. — The author reports a follow-up study of his group of gifted children. This group consisted of over 1400 children whose mean IQ was 151 and whose mean age at the time of initial study was approximately 11 years. At the time of the present study, the mean age was 35 years. The purpose of this study was to

learn how such gifted children turn out. Of 800 men available, 3 psychologists selected the 150 men who had been most successful and the 150 who had been least successful. Criterion of success was "the extent to which the subject had made use of his superior intellectual ability." These 2 groups were then compared on more than 200 variables, including many kinds of ability and character tests, trait ratings, and case history information. Bibliography. — *O. Rufsvold.*

* * *

What constitutes leadership and why are always difficult questions to answer. The following study of high school youth contributes some interesting suggestions.

4183. CARTER, LAUNOR, AND NIXON, MARY. (*U. Rochester, N. Y.*) ABILITY, PERCEPTUAL, PERSONALITY, AND INTEREST FACTORS ASSOCIATED WITH DIFFERENT CRITERIA OF LEADERSHIP. *J. Psychol.*, 1949, 27, 377-388. — The purpose of this report is to describe the relationship among factors listed in the title. High school boys were used as subjects in a program involving, first, the collecting of measures of the boys' high school leadership performances as rated by supervisors, by fellow students, and as determined by activity records; second, the observation of these subjects working in pairs in three miniature work-task situations; and finally, administration of a seven-hour battery of paper and pencil tests. 16 high school junior and 84 senior men participated. Various degrees of relationship with one or more criteria appeared, and the authors suggest that specific correlates for leadership can be found more from interest measures than from ability scores. Power seeking, money oriented, persuasive, masculine people are often rejected as leaders in expressions of opinion by supervisors and associates, while in actual performance situations they become the leader. — *R. W. Husband.*

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Evidence on a similar point appears in the next abstract.

4202. SKUBIC, ELVERA. (*Louisiana State U., Baton Rouge.*) A STUDY IN ACQUAINTANCESSHIP AND SOCIAL STATUS IN PHYSICAL EDUCATION CLASSES. *Res. Quart. Amer. Assn. Hlth.*, 1949, 20, 80-87. — The role of certain aspects of acquaintance and social status in physical education is the basis of the present study. 326 freshmen and sophomore women enrolled in physical education classes at the University of California at Los Angeles served as the subjects. Individual, team, and rhythmic-type activities are included. On the acquaintance test each subject indicated the names of persons in her class with whom she was familiar. The number of students on this list was "an indication of her acquaintance volume." An indication of the expansiveness of an individual was obtained by comparing the first list with a second secured 6 weeks later and rating the extent of increase in the numbers listed. An adaptation of Moreno's sociometric test was used for ascertaining social status. Skubic reports a "definite relationship between the number of classmates a girl knows and the number who know her." She further states, "the number of social isolates decreases as the members of the group become better acquainted." Emphasis is

placed upon the fact that social status can be improved by improving human relations through better guidance in the development of social attitudes. 32 references. — *M. A. Seidenfeld.*

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The degree to which members of the same family share the same ideas has not only theoretical but also practical significance.

4628. FISHER, SARAH CAROLYN. (*U. California, Los Angeles.*) RELATIONSHIPS IN ATTITUDES, OPINIONS, AND VALUES AMONG FAMILY MEMBERS. *Berkeley, Calif.: University of California Press*, 1948. iv, 99 p. — Using Form B, (Degree of Truth) of the "Survey of public opinion," by Goodwin Watson, and the "Study of values" by Allport and Vernon, the attitudes and values of 2 generations of the same families were compared. In addition, intra-family correlations were investigated. College students enrolled either in their first year of general psychology or in a more advanced course in social psychology, together with their parents, were used as subjects. For attitudes and values, the reliability quotients cluster around .77 and .61 respectively. Some of the conclusions drawn from this study are as follows: (1) Differences in relative magnitude of attitude means: in the older subjects, the conservative and orthodox categories are stronger than the more radical and critical ones. The converse is the case with the students. (2) Differences in values for age and sex: women of both generations exceeded men in aesthetic, social, and religious values, while men exceeded women in theoretical, economic and political values. (3) Patterns of resemblance: in the majority of the attitudes and values investigated, daughters resembled both parents more than sons did . . . sons resembled fathers slightly more and more often than they did mothers. — *P. K. Hastings.*

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Here is another study which differentiates successful from unsuccessful individuals.

5003. VOLBERDING, ELEANOR. (*U. Utah, Salt Lake City.*) CHARACTERISTICS OF SUCCESSFUL AND UNSUCCESSFUL ELEVEN-YEAR OLD PUPILS. *Elem. Sch. J.*, 1949, 49, 405-410. — On the basis of 3 measures of school success — academic letter marks, accomplishment quotient, and a social success score based on proportion of positive mentions on a "Guess Who" test, 80 children from a mid-western community were classified where possible into successful (above average) and unsuccessful (below average) groups. 34 children were rated successful, 32 unsuccessful, and 14 were not classified. The successful group had significantly more girls, higher intelligence, higher socio-economic status, higher scores on the California Test of Personality and Pintner's Aspects of Personality Test, higher scores on unstandardized friendliness and adjustment in the child world ratings, and more liking for competitive group play. They were also higher, but not significantly so, in living space, activity play, and radio listening. School success was thus highly related to personal and social out-of-school adjustment. — *G. H. Johnson.*

* * *

BOOK REVIEWS

Religious Beliefs of Youth. By MURRAY G. ROSS. New York: Association Press, 1950. xviii+251 pages. \$3.00.

This thought-provoking book is the result of research initiated for the purpose of discovering the religious outlook of the eighteen to twenty-nine year old constituency of the Y. M. C. A. As such it might better have been titled "Religious Beliefs of Older Young People and Young Adults," for it does not deal with the younger adolescent. Be that as it may, it is a volume that presents a vivid, though somewhat depressing, picture of the religious inclinations of the youth studied.

The picture drawn is depressing because of the nature of the conclusions presented. In the words of the author these are summarized as follows: "While young people in the Y. M. C. A. accept (or rather assent to) traditional religious beliefs, these beliefs exist on the whole as part of a vague set of ideas which are not incorporated into the lives of the majority of young people. Few young people take these beliefs seriously enough to use them as the main directive for their lives. The major interest of youth seems to be focused on carving out a little area of life in which there is security for themselves and their families. There is little in the way of adventuresomeness or creativeness in evidence. Deep concern for the welfare of others and desire to participate vigorously in community development is shown by only a small minority" (p. 183).

These conclusions are not mere opinions. They are arrived at through the analysis of a mass of data collected through the use of questionnaires, recorded interviews and group discussions. The data collected by each of these methods have been checked against data collected by the others. In addition, the findings of this study have been compared with those of other studies, such as the Allport, Gillespie, Young study of the religious attitudes of Harvard and Radcliffe under-graduates and the Fortune Youth Survey. The result is a convincing picture of the religious inclinations and beliefs of youth. The book itself makes no claim for the validity of its findings beyond the group studied. It is the opinion of this reviewer that they would hold for a much wider group — probably for all those who are connected with churches and church related institutions. If this be true, then it seems rather obvious that those who are looking for someone to relate religion to life in a vital and creative fashion will have to look elsewhere than to older young people and young adults.

Three concluding chapters make suggestions as to what should be done. These suggestions "rest on the belief that deep within the individual lie the seeds which make for personality and spiritual growth. . . . This growth is fundamentally 'self growth.' It can be stimulated by others, but the development comes through making and carrying out one's own decisions" (p. 187). It cannot come

by the acceptance of given answers. Indeed, it is because youth have "accepted" the answers provided by others that they are now in difficulty. Faith, maturity and the full life will be achieved only if young people feel free to doubt and are encouraged to search. They must feel free to reveal their real feelings without threat from others and to work out their own lives. All of this calls for a program centering more in counseling, group work and study-action groups.

This is a "must" book for those who work with older young people and young adults. It is not a "pleasant" book for it presents a very discouraging picture of present day young people and young adults. Revealed as they are they are hardly "the hope of the world." Moreover, it points up the futility of much that has been going on in youth work. Whether the reader accepts the suggested solutions or not (and this reviewer, incidentally, does accept them) he cannot escape the conviction that something has been drastically wrong with what has been going on in the name of the religious education of youth. — Myron Taggart Hopper, Professor of Religious Education, The College of the Bible, Lexington, Kentucky.

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Christ and Time; The Primitive Christian Conception of Time and History. By OSCAR CULLMANN. Translated by FLOYD V. FILSON. 2d. ed. Philadelphia: Westminster Press, 1950. 253 pages. \$5.00.

Periodically some writer, often a scholar of genuine erudition becomes obsessed by an entirely artificial formula which he has constructed, and becomes convinced that it is a clew to the understanding of the Bible or of some part of it. Dr. Oscar Cullmann is professor of New Testament and Early Christianity at the University of Basel. He is also professor at the Ecole des Hautes-Etudes at the Sorbonne in Paris. Dr. Cullmann is widely read in theology especially in the writings associated with the Neo-Orthodox movement. There is little evidence that Dr. Cullmann has been profoundly influenced by such knowledge as he possesses of general culture. He has a messianic enthusiasm for a conception of time which he believes is essential for the maintenance of the true Christian positions. Our author constructs a redemptive time line which begins with creation, centers in the coming of Christ and his suffering on the cross and comes to a consummation in the great Parousia. He builds everything in the Christian religion upon a basis which he finds in this time line. He contrasts this ongoing line of Christian time with the cyclical conception of time which is found in Greek thought. The conception of the time line is worked out in the greatest detail and everything which Dr. Cullmann considers important in Christianity is made a part of it. He is very sure of himself and usually when a point needs confirming he is able to refer to an article or a previous book of his own in which it is "established." In respect

of one matter or another he crosses swords with most of the well known theological thinkers who belong to his own school. His thinking becomes more mechanical as the book progresses and at last the reader gets the impression that it is the main business of the interpreter of the Christian religion to proclaim Dr. Cullmann's time line.

There is something almost tragic about this imposing of a quite artificial and mechanical formula upon the Scriptures and there is something rather astonishing about Dr. Cullmann's assurance that he finds in the Scriptures what he actually brings to them. It must also be said that as a result of his obsession with his formula the Scriptures as he sees them tend to lose their freshness and richness as a record of human experience and of man's great adventure with God. Our author is a little less than candid in his declaration of a universal gospel on one hand and a rather stark doctrine of election on the other. And there is something a little slippery in his declaring that all must be offered an opportunity to hear the gospel rather than an opportunity to accept it. Of course Dr. Cullmann says much which belongs to the truth of classic Christianity and his theological learning is really impressive but his upward sloping line gets in the way of vital thinking. And he quite fails to use if indeed he is not ignorant of much which belongs to the richest culture of the world and must be related happily to vital Christianity. The artificiality of Dr. Cullmann's favorite figure is illustrated in an astonishing sentence (page 156) in which he refers to the redemptive line as undergoing birth pangs! As one reads the book it is with a sad feeling of large scholarship and earnest thought failing to come to flower and so failing to accomplish what might be so much desired. It is not by preaching a redemptive line that the Christian message is to be made compelling in the world.—*Lynn Harold Hough, New York City.*

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The Songs We Sing. Selected and edited by HARRY COOPERSMITH. Illustrations by K. OECHSLI, New York: United Synagogue Commission on Jewish Education, 1950. xx + 453 pages. \$5.75.

The Songs We Sing is a veritable treasury of Jewish music prepared by Harry Coopersmith, music consultant of the Jewish Education Committee of New York. It is a beautiful and imposing volume richly illustrated and containing more than 250 songs. Illustrations in black and white by K. Oechslis are delightful, full of character and a joy to behold. Full piano accompaniment has been provided for every song.

"Jewish Song—hardly ever absent from the hearts and mouths of the Jewish people—has of late experienced a real renaissance," says the author. "The rise of the Zionist movement culminating, at long last, in the establishment of the State of Israel; the upsurge of religious feeling, especially during the war years; an awakened concern on the part of educators and parents for the development of an integrated Jewish personality through a curriculum provided for emotional as well as intellectual growth—these are the forces most responsible for this renewed outpouring of a rich and variegated folk and art song."

The Songs We Sing is a versatile volume. It can be used for a six-year school curriculum, for the average home and community, and even to some

extent for the performing artist and cantor. A listing of the categories only suggests the richness of the book's content. There are Sabbath and holiday songs; songs of Israel expressing love of the land, pioneering, devotion to labor, and Israeli dances; favorite songs old and new in Hebrew, Yiddish and English; Biblical and historical songs; Bible cantillations and prayer motifs. There is vastly more than this meager listing indicates.

Here is a monumental piece of work that should find a place in every home, school and synagogue. Most of the music for the songs is traditional. Parents have heard it in their childhood and will be delighted to rediscover it here. Palestine and the new state of Israel have contributed a goodly portion of the volume's contents, while a number of the songs come from the pens of such eminent American composers as J. Achron, Leonard Bernstein, J. Weinberg, H. Schalit, and A. Z. Idelsohn.

Mr. Coopersmith is to be congratulated on his artistic and useful collection that should find an eager response and fill a long-felt need.—*Nathan Brilliant, Director Bureau of Jewish Education, Cleveland, Ohio.*

* * *

Lust for Power. By JOSEPH HAROUTUNIAN, New York: Charles Scribner's Sons, 1949. xi + 174 pages. \$3.00.

The author is a professor on the faculty of McCormick Theological Seminary, Chicago. He is the author of an earlier book on *Wisdom and Folly in Religion*.

In *Lust for Power*, an analysis is given as to how the "love of power for good is transformed into lust for power, for itself and evil." The first five chapters are devoted to a study of lust showing man as a slave to his environment, unable to free himself. In chapters six and seven man stands in isolation looking for a new sense of direction. Chapter eight proposes faith and culture as antidotes against the misuse of power.

The material is well organized, but one could wish for a more accurate and clear use of language. On seven different occasions a wordy statement concludes with the meaningless use of the abbreviation "etc." The use of traditional words to carry new meanings is open to serious question. Thus "the fact that our environment contains supernatural powers, produced by men and under human control, makes for a new and widespread sense of virtual power" (p. 27). Is supernatural power produced by men?

Note the play on words in the following sentence. "Nothing can become a substitute for the good without which no good is good enough. And this good is none other than a man's existence which is good in a unique and primary sense" (p. 6).

The volume leaves one with the impression that here is a tremendous problem which deserves further study.—*Ernest Knauz, Professor of Religion, Baldwin-Wallace College, Berea, Ohio.*

* * *

Conflicts in Religious Thought. By GEORGIA HARKNESS, Rev. ed. New York: Harper & Brothers, 1949. xix + 326 pages. \$3.00.

Here is a revised edition of Miss Harkness' attempt to provide the philosophically uninitiated

with a "simple statement of the major problems of religious thought with some suggestions for their solution" (p. xi). She strives for (and attains for the most part) "a religious philosophy which common folks and college professors alike can grasp and live by" (p. 36). While she realizes that pursuit of a completely satisfactory philosophy of religion is "a never-ending journey," she affords her readers the "joy in the journey" (p. 319) which she believes possible.

There is no fundamental change in her intellectual position between the first and second editions, except that her views are more mature now and enriched by ten years of teaching in a graduate school of theology. This edition contains some two hundred detailed alterations which are mostly substitutes for deleted matter. Chapter six contains a new section on the revelation of God in Christ—an additional argument for belief in God.

It is to be regretted that Dr. Harkness did not add a chapter on the church, a subject on which her volume, *The Faith by Which the Church Lives*, and her outstanding position of leadership in the church, eminently qualify her to advise. She has put in footnotes references to her various books written since the first edition. Other material remains mostly of the 1929 vintage, when the first edition appeared. To those who pay attention to footnotes, this will be a disappointment, but of course the book is not really written for the second-mile reader. The volume still reveals her heavy obligation to her (justly) revered graduate teachers, Brightman and Hocking in particular. Her full stature as an independent scholar appears more clearly in her other books.

Yet, as a direct and effective address of basic religious issues, this is a useful volume. It can be a study book for youth groups, a book to put in the hands of a troubled undergraduate who finds church life to be plowing up the meadow of (supposedly) established belief, or an elementary text for beginners in philosophy of religion who have had no other philosophy.

One of the strongest merits of the volume is its clear insistence that unbelief and indifference lead to a flatness of spirit which misses life's deepest overtones. Miss Harkness shows how easy is the transition from the ignoring of God to belief in his non-existence (p. 247). Neglect of worship yields a practical atheism that contributes to the "decomposition of personality" common in our time.—*Louis William Norris*, Professor of Philosophy, DePauw University.

* * *

Out of My Later Years. By ALBERT EINSTEIN. New York: Philosophical Library, 1950. viii+282 pages. \$4.75.

An accumulation of sixty essays, written during the last twenty years and grouped together by subject matter under the following general headings: Convictions and Beliefs, Science, Public Affairs, Science and Life Personalities, and finally My People. An adequate review of the subject matter in sixty separate essays is impossible in the space allotted for this review—and anything short of an adequate review may present a biased or one-sided picture. This is particularly true when one is attempting to describe the philosophical views of one of the world's great scientists who is at the same time an outstanding humanist.

A thoughtful reading of *OUT OF MY LATER YEARS* gives the reader a rather clear picture of Einstein's views on a variety of subjects, including religion, education, science, politics, economic systems, internationalism and world affairs, the problems of minority groups, our relations with Russia. We see Einstein the idealist, a man devoted to the pursuit of rational knowledge and to the advancement of his interpretation of the goal set forth in the Jewish Christian tradition which he states as the free and responsible development of the individual so that he may place his powers freely and gladly in the services of mankind.

In his application of the meanings of this high goal to the various conditions existing in society today, he often runs contrary to the conventional beliefs of the times. In the matter of religion he urges teachers of religion to give up the doctrine of a personal God. He speaks of Religion entering the domains of Science when it attempts to establish the absolute truthfulness of the statements recorded in the Bible. To him one of the goals of religion should be the liberation of mankind from the bondage of egocentric cravings, desires and fears. Its aim should be the ennoblement of the individual by spreading moral and cultural understanding.

Science, Einstein believes, can do two things for religion. It can help destroy the concept of anthropomorphism with its restrictions and controls and can also, by determining the true bases of life and establishing the rational unification of the manifold, serve to bring about a profound reverence and produce a far-reaching emancipation from the shackles of personal hopes and desires.

Einstein realizes that "means prove but a blunt instrument if they have not behind them a living spirit . . . if the longing for the achievement of the goal is powerfully alive within us, then shall we not lack the strength to find the means for reaching the goal."

In the field of education he favors the elimination of devices which bring about uncontrolled competition and the striving at all costs to excel on the part of students and the use of force and artificial authority on the part of the teacher. He opposes the idea that the school has to teach the special knowledge and technics which a person will use later in life. The student finishing the course should leave it as a "harmonious personality" not as a specialist. The development of ability for independent thinking and judgment should be placed above the acquisition of special knowledge. The reviewer is in hearty accord with this.

Einstein is a strong believer in socialism as a means for insuring the worker a just return for his labor, always assuming that in some way it will be possible to prevent a despotic bureaucratic form of government from enslaving the individual. He is opposed to production for profit and in favor of production for use. Because he believes that capitalism makes no provision for insuring that all those who are able and willing to work will always find employment, an army of unemployed exists and the worker is in constant fear of losing his job. Unlimited competition leads to a waste of labor and a crippling of the social consciousness of individuals; this crippling of individuals Einstein feels is the worse evil of capitalism. He believes there is only one way to eliminate these

grave evils, and that is through the establishment of a socialistic economy accompanied by an educational system oriented toward social goals. Here the means of production would be owned by society to be used according to plan, with production adjusted to needs, with a fair distribution of available work among all those able to work but with the guarantee of a livelihood to all.

A man who has the social outlook described above will feel strongly about the treatment of minorities. Speaking as one recently come to this country, he points out that the democratic trait among the people of the United States wins over the new arrival. Everyone feels assured of his worth as an individual, and this is not affected by difference in wealth or social pattern — to all of white color. The attitude toward Negroes is something quite the contrary, and he believes it is due to the traditional prejudice developed over the years and only to be overcome by hard work on the part of the individual. His experience as a Jew both in Europe and in the United States makes more meaningful his remarks on his own people, the Jews. This section is one of the best in the book, but even here he is the nonconformist, for on the question of partition of the Holy Land and the creation of the Jewish state, he was in favor of an agreement with the Arabs — with Jews and Arabs living together in peace.

On the international scene he favors a world state with sufficient judicial and executive powers to prevent wars and unjust treatment of one country by another. He believes we should do everything in our power to reach an understanding with Russia, always recognizing the probable failure of these efforts. One of the most interesting chapters in the book is the one which gives his answer to the Russian scientists who accused him of playing right into the hands of the capitalistic countries in seeking a world government.

The section on science will provide the non-mathematics and non-physics natural scientist with a good and relatively understandable account of the general and special laws of relativity and the equations dealing with the equivalence of mass and energy. The various chapters in commemoration of such scientists as Isaac Newton, Johannes Kepler, Max Planck, and others are alive with understanding of the part played by each in the unravelling of the secrets of Nature and the development of our knowledge of natural law.

The reviewer hopes that this review will not discourage the reading of the entire book, particularly by those who are concerned with the improvement of relations among the members of the human race. While he does not agree with the author, particularly in the areas dealing with religion and economic philosophy, he has found the book to be stimulating and he joins with the author in appreciation of the very serious condition in which civilization finds itself today. — *Harry F. Lewis*, Dean, The Institute of Paper Chemistry, Appleton, Wisconsin.



Your Life Counts; Messages for Youth. Edited by HOOVER RUPERT. New York and Nashville: Abingdon-Cokesbury Press, 1950. 157 pages. \$1.75.

This book grew out of an invitation extended to a number of outstanding leaders of Methodism in

the United States to contribute what they felt to be the most vital message they each had for the youth of this day. The result is fourteen messages which interpret something of the significance of the Christian life as the various writers see it, and which call youth to commit themselves to the Christian way. Among those who have contributed to the book are E. Stanley Jones, Roy L. Smith, Gerald Kennedy, John Branscomb, James S. Chubb, Hiel Bollinger and the editor, himself.

While there is nothing especially startling in these messages they are all well above the average and are written in such fashion as to be reasonably appealing to any serious minded young person who reads them. They are characterized by an ethical and empirical approach. The reader is urged to live a life based on the ethical principles of the Christian movement because these principles present a realistic basis for the organization of personal and group life. Little attention is given to urging youth to follow the teachings of Jesus for theological reasons. The contributors do not deny the authority of Jesus as the one sent by God to reveal the Truth. Neither do they urge youth to follow the Christian way simply because it is the one presented by Jesus. The approach, as has been suggested, is rather that of explaining what the Christian way is and of presenting reasons why it is the most realistic approach to life for youth.

While the book was edited by the director of the Youth Department of the General Board of Education of the Methodist Church, and the contributors are all of the Methodist persuasion it is not denominational in emphasis. It is probably true that the emphasis upon the ethical rather than the theological is a reflection of the Methodist approach, and that a volume produced in the same way by Presbyterians would have more of a theological flavor. Even so the book is in no sense "denominational." It will be good for young people of all denominations to read. — *Myron Taggart Hopper*, Professor of Religious Education, The College of the Bible, Lexington, Kentucky.



Bibliography of Research Studies in Music Education, 1932-1948. Prepared by WILLIAM S. LARSON and presented by the Music Education Research Council. Chicago: Music Educators' National Conference, 1949. xi+119 pages. paper, \$2.00.

The present volume, under the editorship of Professor Larson, of the Eastman School of Music, University of Rochester, is the second edition of the Bibliography — the first, which is now out of print, having been issued in 1944. It is for the most part a list of theses written in the field of Music Education in the United States during the stated sixteen year period. Consequently most of the items listed are unpublished, and unfortunately there is no indication in the Bibliography as to which are published and which are not. There are two lists really, the first giving the titles by state and institution concerned, and the second, compiled by William R. Sur, of Michigan State College, being a Topical Index. This second list is, for most purposes, the more useful of the two. The Bibliography makes available to the researcher information about the work already done in his field of investigation, and will prevent the dupli-

cation of effort that is apparent in past work, as is shown by numerous like titles in the list.

Of special interest to readers of *Religious Education* are those titles given in the Topical Index under the heads of Music in Catholic Education, Church and Religious Music, and numerous individual titles dealing with choral music and music in differing religious denominations listed under various topical headings. — *William G. Hill*, Professor of Music, University of Illinois.

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Answering Children's Questions. By C. W. HUNNICKUTT. *Your Child's Leisure Time.* By MILDRED CELIA LETTON. New York: Bureau of Publications, Teachers College, Columbia University, 1949. 52 pages each. 60 cents each.

Two pamphlets in a Parent-Teacher Series, edited by Ruth Cunningham, recognize that these two primary group leaders have a mutual task in the educational process. This is a long-awaited integration.

Professor Hunnicutt describes a basic approach to all questioning, insofar as it represents conscious realization of problems — exploration, choice, reevaluation, creative thinking. This, in simple form the method of all research, can be applied to as life situations — or can easily be stifled, and degenerate into customary acceptance of blind prejudice.

Language, the major tool of thinking in our culture, is the central interest, but the emotional needs of reassurance and simple attention are stressed in such situations as the eternal "why" of the preschool child, unpleasant or sharply realistic experiences, and the "taboo" sex questions.

The person-in-group type of individualized education is seen as the teacher's best opportunity to build curriculum around questions and interests of students.

This scholarly study asks no less of all thoughtful parents and counsellors. It shows how one's knowledge of the learning process can be focused on a particular problem (questions of children) in a practical way. Any parent can learn something from the many specific illustrations and suggested attitudes of response.

For the persistent question "What's there to do?" successful principles and suggested activities are discussed in *Your Child's Leisure Time*. Parents and teachers need to be like "animated road maps that tell what route to take to get to the answer." A 13-question survey of a child's leisure-time program summarizes the discussion and suggests charting each child to measure his use-of-his-leisure growth. The clever illustrations by Ruth Allcott would make a choice series of pin-up reminders for parents. — *Beatrice Clemons*, Nashville, Tennessee.

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What Would You Do? When Christian Ethics Conflict with Standards of Non-Christian Cultures. By DANIEL J. FLEMING. New York: Friendship Press, 1949. viii + 183 pages. \$2.25.

Here is a brief but stimulating book by the distinguished Professor Emeritus of Missions at Union Theological Seminary, who has already contributed seventeen significant volumes in the field of Missions and World Christianity. This book presents some of the most difficult problems

which arise when Christian ethics conflict with standards of non-Christian cultures. It should be read by all who are interested in Christian missions and who attempt to define Christian ethics. Its style and content present the problems in a manner clearly understandable by layman or scholar.

The author presents various areas of conflict and greatly enhances his presentation by the introduction of numerous specific examples. The first fifteen chapters deal with these areas of conflict, and the reading of them widens one's range of ethical concern. In general, although the author's viewpoint is a liberal one, various positions are presented and the reader is challenged to make his own judgments.

Chapter 16 presents "Helps In Making Decisions," and suggests several fundamental criteria for arriving at ethical judgments. Chapter 17, "Toward An Ecumenical Ethic," presents an excellent statement of a philosophy basic to the ultimate solution of the conflicts between Christian ethics and the standards of non-Christian cultures. It challenges Christian leaders with "the obligation for a persistent effort to disentangle what is essential and distinctively Christian in our standards from the mass of traditional morality that has only a local and temporary validity. . . . Hence, before imposing our standards on other people, a ruthless re-appraisal of our own values is demanded." The entire book disturbs complacency and demands a rethinking of Christianity's claim to universality. — *John L. Knights*, President, Baldwin-Wallace College, Berea, Ohio.

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Children's Tales from Norway. By CHRISTIAN PAULSEN. Translated by RUSSELL A. PETERSON. Boston: Meador Publishing Company, 1950. 70 pages. \$1.50.

Written by a "popular" children's story-teller of Norway and translated by a Lutheran pastor of South Dakota, here are thirteen stories about the prankish Pelle and his schoolmates. In spite of the author's simple style, his unusual ability to create characters that come alive, and the contagion of humor with which he writes, the stories are not for children. They are reminiscently told and are confusing in that they seem to be neither wholly realistic nor genuine folk tales. Pelle's fun often ends tragically: doves which he attempts to fatten in a single day die when sulphur is mistaken for egg powder, a child tied to a martyr's post is forgotten for a long afternoon, and a missing parrot is found chained in an attic. Parents, teacher and doctor are harsh and frightening. No grim detail is omitted. Although the stories may be no worse than those which many children choose to read, the discriminating teacher would not encourage their reading or use. — *Eleanor E. Stevens*, Boys' and Girls' Library, Oberlin, Ohio.

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Progress and Power. by CARL BECKER. New York: Alfred A. Knopf, Inc., 1949. xlvi + 116 pages. \$2.50.

"Who can measure the flight of the human spirit through the long ages since conscious life began? Who can assess what has ceaselessly gone on in that span of time, within countless millions of persons . . . ?" This question Professor

William Creighton Graham asked in his book, *The Prophets and Israel's Culture* (pp. 80-81) in 1934. This question the late Professor Carl Becker, the next year, answered in one of many possible ways in the 1935 West Lectures at Stanford University, now reissued, *Progress and Power*.

The many views of history which the late professor Morris Cohen studied so perceptively and evaluatively in his *Carus Lectures of 1944, The Meaning of Human History* (Open Court, 1947) Becker disregards; the non-ethical and the ethical, in both religious and secular frames of reference; the optimistic and the tragic; the cyclic, the progressive, and the disintegrative, in terms of the capacities and stores of human and natural resources and energies. In these lectures, Becker is the exponent of none of these views but, instead, places himself on Olympian Heights to report, disinterestedly, the movement of humanity across 506,000 years, ". . . man's purposes and activities, during the limited period of his observable behavior" (p. 112).

Becker's summaries of the past, primarily, and perhaps inevitably, the past in the Western hemisphere, have an incisive and pointed compression and a stylistic excellence which are not commonly matched by historians, including the momentarily popular Toynbee. To view that long pull in slightly more than one hundred pages with such an unexceptionable competence as is Becker's, solidly grounded in a knowledge of facts and an understanding of strategies and counter-strategies, is an achievement which well justifies the present reprinting.

In this long historical process, which he understands may perhaps be but a moment in cosmic time, Becker finds that man's sense of his power and of his fate, the creation of the world in his own image, is his most ingenious invention, his supreme work of art. The crucial question thus becomes: what aspects of his nature does the image reflect: the better or the worse; the naive, the fearful, the superstitious or the intelligent, the courageous, and the ethical? In what combinations? and to what degree?

The dream of the Enlightenment, which is also its demand of humankind, Becker thus summarizes in a single sentence:

The long-treasured vision of a Golden Age, once identified with the creation of the world by capricious inscrutable gods, and then transferred to the beatific life after death in the Heavenly City, is at last identified with the progressive amelioration of man's earthly state by the application of his intelligence to the mastery of the outer world of things and to the conscious and rational direction of social activities.

The enormous distance from this view to the present crisis theology of Karl Barth and the neo-orthodoxies of men like Maritain and Niebuhr merely confirms Becker's sense of the present frustrations, of men wandering "aimless and distract in a shadowy realm of understanding, alternately enticed by venerable faiths that are suspect but not wholly renounced and by the novel implications of factual knowledge accepted on rumor but not understood" (p. 108).

The crisis of our own century Becker finds in the vast acceleration of many types of controls over external nature:

While the mastery of the physical world has been effected by scientists whose activities, unhampered by the conscious resistance of their subject matter or the ignorance of common men, have been guided by matter-of-fact knowledge and the consciously formulated purpose of subduing things to precisely determined ends, the organization of society has been left to the chance operation of individual self-interest and the uncertain pressure of mass opinion, in the expectation that a beneficence not of man's devising would somehow shape the course of events to a desired but undefined good end.

Thus, in the present crisis if man is in danger of using scientific matter-of-fact knowledge to make his earth uninhabitable, he is also in danger of using religion to excuse himself from the responsibility of keeping it livable. The structures which have de-personalized man, ritualistically and mechanically, will, for his salvation, have to give way to a new and meaningful personalization. No matter whether they are the children of God or the sons and daughters of earth — or semantically, — both are human beings still capable of becoming and of being men and women in their own right — Or, in Becker's phrasing, will society become sufficiently stable "for a relatively complete adjustment of ideas and habits to the relatively unchanging body of matter-of-fact knowledge of man and the outer world in which he lives" (p. 112)?

At this point in Becker's survey of history, Lord Lindsay's Terry Lectures at Yale in 1943, *Religion, Science, and Society in the Modern World*, supply an almost indispensable complementary extension of orientation and inquiry in terms of directions and goals.

Although they may be emotionally reassuring to some individuals on certain planes of perception and motivation, the present theological flights into neo-supernaturalistic fancies and away from a deepening confrontation of the intricate problems of processes and responsibilities of translating ideals into actualities the received facts of history warn us against.

Becker's perception of the social roles of priests, scribes, and holy men, especially in our own time when they are used, knowingly or unknowingly, to buttress manipulative power structures which are foreign to the living God, are worthy of the closest and most searching reflection.

Becker's book, one answer to Professor Graham's question, is required reading for all who are seriously interested in bringing the constructively meaningful content of religion to bear on human affairs. Its perspective renews the challenge which Whitehead had made in his *Adventures of Ideas* (1933):

It is the business of philosophical theology to provide a rational understanding of the rise of civilization, and of the tenderness of mere life itself, in a world which superficially is founded upon the clashing of senseless compulsion . . . We ask of Theology to express that element in perishing lives which is undying by reason of its expression of perfections proper to our finite nature [pp. 218-221]. — *Warren Taylor*, Department of English, Oberlin College.

The Modern Martyr. By MARION L. TALAMAN-TEZ. Boston: Meador Publishing Company, 1950. 267 pages. \$2.50.

This is a fictional novel about a young veteran of World War II. Although more than half of the book is devoted to a pleasing romance, the author's main purpose is to warn all Americans of the perils of Communism. After returning from the war, Sgt. Robert Williams tried to fight Communism in a small industrial town in Pennsylvania, but he died the death of a martyr as the result of his activities. His death led the people of the community to reorganize labor and set up their own unions.

The book portrays the effect of Communism on the average working man and sets forth the philosophy and tactics of left-wing labor unions. It shows how non-Communist workers, like the hero's father, help make it possible to carry out the Communist program. The author reveals an excellent understanding of the minds of small town workers. While this is a well written story, it is occasionally marked by a somewhat "preachy" style and a tendency to overlook some of the positive values in unionism. But, all in all, this is a readable and thought-provoking novel. — James C. Perkins, Minister, First Congregational Church, San Antonio, Texas.

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Atlas of the Bible Lands. New York: C. S. Hammond & Company, 1950. 32 pages. 50 cents; group rate, 40 cents.

The thirty-two pages of this atlas include thirty-six illustrations of ancient sites and archaeological views and objects, and also thirty-three colored maps. The illustrations are well selected and reproduced, and the cartography is attractive, although there is considerable variance in the base maps. The editing of the maps seems eclectic and haphazard, often showing no knowledge of more recent historical and geographical research. For instance, on the map on p. B4 the Akkadian kingdom is apparently identified with the Chaldean kingdom and its boundaries grossly overestimated, while Sargon is dated to 3800 B.C., more than a thousand years too early, and Chedorlaomer is dated to 2000 B.C., about 400 years too early, and the Hittite empire is given extensive boundaries ca. 1200 B.C., which was really when it came to an end as a result of invading hordes and had long passed the peak of its power. On the map on p. B7 the kingdom of Mitanni is ignored, and should occupy about the place given to Assyria.

Most disappointing is the erratic location of cities. On the map on p. B9 Lachish has been placed at Tell el-Hesy, with Eglon to the north (sic!), while on p. B15 Lachish is correctly located at Tell ed-Duweir, with Eglon slightly south of west, properly at Tell el-Hesy. Lachish on p. B11 is at neither place! There are a number of examples of such shifts. For instance, Gerar shifts from the north of Wadi Ghazze on pp. B9-B11, to its proper place to the south on p. B15. So Ma-hanaim strangely moves from a considerable distance north of the Jabbok River on pp. B10 and B15 to some distance south of the river on p. B9, and it is probably to be located at neither place! Hazor is located correctly at Tell el-Qedah on p. B13, but at quite a different site on p. B9. The map on p. B15 still has Anathoth at Anata, despite archaeological evidence to the contrary, while

Megiddo is wrongly placed at el-Lejjun on p. B14, although correctly located at Tell el-Mutesellim on p. B13! Shechem, of course, is not to be located at Nablus, but at nearby Tell Balatah (B14). The reconstruction of most of the ancient walls of Jerusalem on the map on p. B12 is too conjectural to be of much value.

The next to the last map shows Israel and Jordan according to the terms of the armistice agreements. The final map discloses the physical features of Palestine, and one would like to see on it topographical designations as found in the Bible, such as the Shephelah, the Negeb, the Hill Country of Ephraim, the Plain of Sharon, and the ancient names of rivers and seas. — Herbert G. May, Professor of Old Testament Language and Literature, Graduate School of Theology, Oberlin College.

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Small Town Renaissance: A Story of the Montana Study. By RICHARD WAVERLY POSTON. New York: Harper and Brothers Publishers, 1950. 231 pages. \$3.00.

Herein is told the story of an attempt to stabilize and strengthen the small communities of a frontier state, Montana, through group discussion and democratically organized self-help. In July 1943, Ernest O. Melby, formerly Dean of the School of Education at Northwestern University, became Chancellor of the University of Montana. The University actually consisted of six separate state schools located in different places throughout the state and operating on independent budgets. At his instigation a \$25,500 grant was made in 1944 by the Rockefeller Foundation for a study "to determine the contribution of the humanities to a program of higher education designed to improve the quality of living in the State of Montana . . ." (p. 20).

Melby teamed up Baker Brownell, Northwestern's Professor of Philosophy, with Joseph Kinsey Howard, a crusading Montana journalist, and Paul Meadows, formerly a Northwestern sociologist and now at the University of Nebraska. These men studied the State and developed a preliminary outline for group discussion of community resources, needs, and values. Provision was made in it for ten weeks of meetings. A condensed version of the revised guide is given in the appendix of this volume. In the three years the Montana Study existed, fourteen communities held self-studies under its direction and over fifty projects of various kinds, from the organization of a private lumber mill to the writing and producing of a community pageant, were completed. When the Rockefeller grant expired at the end of three years, Melby had left the State and his recommendation that the legislature provide funds for the continuance of the study was disregarded.

The bulk of the volume is given over to descriptions of various communities at work. Progress was slow due to misrepresentation and attack in the press and elsewhere. Both Howard and Meadows were engaged in the support of liberal causes in Montana; and enemies they developed in those connections attacked them by attacking the Study.

The Montana Study did not use new techniques. If there were new departures initiated therein, they were: (1) the enunciation of a policy recognizing the creativity of the small community and seeking

to strengthen it through the educational institutions of the State; and (2) the recognition in practice that liberal education means participation in culture rather than learning about cultural items as a spectator and from the outside. In a day when so many of our educational institutions are means of moving the ablest sort of leadership from the small community to the city, it is significant that for a little while some institutions in a part of their program attempted to serve in the other direction.—*Rockwell C. Smith*, Professor of Rural Church, Garrett Biblical Institute.



Using Visual Aids in a Church. By EARL WALDRUP. Nashville: Broadman Press, 1949. xii + 178 pages. \$1.00

This is a practical book, written by one whose practical interests in audio-visual aids prompt him to offer help to church leaders who are willing to read nine well-organized chapters dealing with such subjects as—the purpose of visual aids in the church's program, how to relate them to what is going on, how to promote and administer their use, how to find what you want, and how to go about setting up leadership training. The last chapter, "Beginning and Extending the Use of Visual Aids," should be read first, right after the preface!

While the author sets forth no theories about the nature of audio-visual aids and expounds no psychology of education, he will be accepted by most people most of the time as being sound in theory and psychology. What is more important—he is helpful on every page.—*WILLIAM S. HOCKMAN*, Lakewood Presbyterian Church.



Leading a Sunday Church School. By RALPH D. HEIM. Philadelphia: The Muhlenberg Press, 1950. 368 pages. \$4.75.

The treatment of Christian education in this text is designed for class room work in colleges, seminaries and training schools. It is planned and written also to aid alert ministers, church school superintendents and more progressive local church workers. It is an overall treatment, intended to lift up for consideration a great many elements rather than to give any of them intensive treatment. Hence it has twenty chapters, and covers everything from efforts to interpret the essential nature of the educative process to housing requirements and financial needs. What it gains by inclusive treatment it loses by way of limited and superficial discussion. Such a limitation is almost inevitable. Such a limitation has not however excluded basic and sound interpretations insofar as such are possible within the scope of such a text book.

With all its obvious limitations, this reviewer followed its organization, development and treatment surprisingly worthy and helpful. The author, wisely or unwisely, discusses religious education primarily in terms of the revised, traditional framework of the *Sunday Church School*. It is true, that with all our effort in recent years to think and work in terms of "the total church program conceived and planned as an educational enterprise," Christian education is still thought of and con-

ducted primarily in the framework of the Sunday session of the church school. This is where Dr. Heim places the major emphasis. The redeeming factor in his treatment is, however, the fact that the definitions of education, the interpretations of its procedures, objectives and methods are all stated in terms of the larger context. Christian education according to his interpretations is as broad and inclusive as many of us would desire. The criticism that may be made is that he might have implemented better this broader concept in the detailed plans he outlines.

While there is incorporated in the discussion much that is representative of the modern and recent thought in religious education, the author seems to lean somewhat to the more conservative side. While the treatment by chapters of such big themes as "Understanding What Christian Education Is," "Providing Objectives," and "Guiding Pupil Activities" is necessarily quite limited, they are well handled, much current and informing thought is included and the discussion is well balanced. After presenting differing positions and alternatives on many problems, the author wisely assumes the reader's ability to think through to his own position.

On the whole, this book comes about the nearest to providing a useful, constructive text for the college and seminary class room as has yet appeared. It should serve particularly to aid the beginning teacher in any kind of school who needs the over-all picture with basic interpretations and plans for realizing them in a practical way. The more experienced teacher will find it a splendid framework about which to build his own more detailed and particularized interpretations and to add greatly enriching resources. Surely the minister and alert church school superintendent will find great help in working at the practical business of conducting a Sunday church school.

While the author uses in his discussion a limited number of good resources, it is felt that he could have greatly improved the volume by a more extended, carefully organized bibliography. Dr. Heim shows the results of years of study in the field, of practical contacts with students, ministers and local church workers, and is to be congratulated on making his experience available to what will surely be a wide reading public.—*Frank M. McKibben*, Professor of Religious Education, Garrett Biblical Institute.



Modern Child Psychology. By AGATHA H. BOWLEY. Hutchinson University Library Series. Volume 20, 11 Stratford Place, London W. 1. 1950. 159 pages. 7/6 net.

This is a small handbook. It is intended as a text for use of students of child psychology. In it the author has gathered together the results of a number of different pieces of research carried on both in America and Great Britain. It may prove to be a useful library reference book. It contains little that is specifically useful to workers in Religious Education.—*Mrs. Sophia L. Fabs*, New York City.



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